

THE
SĀMĀKHYA-PRAVACANA-BHĀṢYA

OR

COMMENTARY ON THE EXPOSITION OF
THE SĀMĀKHYA PHILOSOPHY

BY

VIJÑĀNABHIKSU

EDITED BY

RICHARD GARBE

PROFESSOR IN THE UNIVERSITY OF KÖNIGSBERG, PRUSSIA

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PREFACE

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy'. Viṇṇānabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*¹ or 'Commentary on the Exposition of the Sāṅkhya Philosophy'. Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Viṇṇānabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's *Universal Cyclopædia*, vol. vii.

Of the commentary, the first printed edition² is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished³ by Dr Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marleford, Suffolk," appended to the "Advertisement." This work is to be especially com-

¹ For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

² The title reads: Kapilā-'cāryya pranītā-'dhyātma-vidyā-pratipādaka sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāmaka-granthah | tad-bhāṣyam Viṇṇānā-'cāryya-racitam sāṅkhya pravacana-bhāṣyam | ṣrīrāmapure mudritam abhūt | ṣana 1821 | [Copies in the British Museum and Harvard College Library.]

³ The *Sāṅkhya Aphorisms of Kapila*, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1885.

mended to American students as an introduction to the study of the subject. The first scholarly edition¹ of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jibānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation² was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāṭhā-ntara-sūcī-patṭam*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *pūddhā-patṭam* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indrajī, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmins whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I, pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Viṣṇuabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*śruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lassen. It is constituted simply by reversing the third

¹ The *Sāṅkhya-pravachana-bhāṣya*, a Commentary on the Aphorisms of the Hindu atheistic Philosophy, by Viṣṇu Bhikṣu. Calcutta, 1856.

² *Sāṅkhya-pravachana-bhāṣya*, Viṣṇuabhikṣu's Commentary zu den Sāṅkhya-sūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks. 1. Quotations which are adduced by Viṣṇanabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); 2. Objections and questions which are represented by Viṣṇanabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (« »), 3. Other sentences quoted in direct form are enclosed in single angular quotation-marks (< >).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Viṣṇanabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154; v. 64, 68, 110, vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Viṣṇūabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Viṣṇūabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is neat akin with the Yōga philosophy, and is held by Viṣṇūabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-brūva, prācchanna-bāuddha*, i 22, etc.)

Viṣṇūabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Viṣṇūabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Viṣṇūabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāudha-vāda, prāudhi-vāda*), and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Viṣṇūabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i 122), and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner, but takes back, in an appendix to his comment on v. 12 all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Viṣṇūnabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one: the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible: for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities, and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind*! He maintains that the original Vedānta (that is, the Vedānta as Viṣṇūnabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Viṣṇūnabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the "discriminating understanding:" although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the "absence of separation in space" of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls "original Vedānta," which reaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Īvetāṅvātara Upanishad, iv. 10; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one; and repeats in divers places of his work (*e.g.*, at i. 36, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Viṣṇūnabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain *in their principal*

dogmas the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacana-bhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GALBE

KÖNIGSBERG IN PRUSSIA,
April, 1895

As this work is printed from electrotype plates it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. R. LANMAN, Cambridge, Massachusetts, United States of America.

Œri-Ganeçāya namah !

“eko 'dvitīya” iti veda-vacānsi pumsī
sarvā-'bhīmāna-vimivartanato 'sya muktyāi
vāidharmya-laksana-bhidā-vināham vadanti,
nā 'khandatām kha iva, dharmā-çatā-'virodhāt
tasya çrutasya mananā-'rtham atho 'padesam
sad-yukti-jālam iha sāmkyha-kṛd āvir-āsīt,
Nārāyanah Kapila-mūrtir, aṣesa-duḥkha-
hānāya jīva-mivahasya. namo 'stu tasmāi'

nāno-pādhisu yan nānā-rūpam bhāty analā-'ika-vat,
tat samam sarva-bhūtesu cit-sāmānyam upāśmahe. 1

iṅvarā-'nīṣvaratvā-'di cid-eka-rasa-vastuni
vimūḍhā yatra paçyanti, tad aśmī paramam mahah.

kālā-'ika-bhaksitam sāmkyha-çāstram jñāna-sudhākaram
kalā-'vaçiṣṭam bhūyo 'pi pūyisyē vaco-mrtāḥ

cid-acid-granthi-bhedena mocayisyē cito 'pi ca ; 1
sāmkyha-bhāsyā-muṣenā 'smāu pūyatām mokṣa-do Harih !

“tat ivam eva, tvam evāi 'tad ' evam çruti-çato-'ditam
sarvā-'tmanām avāidharmyam çāstriasyā 'sya 'va gocarah

“ātma vā are draṣṭavyah çrotavyo mantavyo nididhyāsītavya” itv-ādi-
çrutisu parama-purusārtha-sādhanasyā 'tma-sāksāt-kārasya hetutayā çrav- 2
anā-'di-trayam vihitam. tatra çravanā-'dāv upāyā-'kāṅksāyām smariyate:

“çrotavyah çruti-vākyebhyo mantavyaḥ co 'papattibhiḥ
matvū ca satatam dhyeya, ete daiçana-hetava” iti

dhyeyo yoga-çāstra-prakārene 'ti çesah. tatra çrutibhyah çrutesu puru-
ārtha-tad-dhetu-jñāna-tad-visayā-'tma-svarūpā-'disu çruty-avirodhinīr upa- 2
pattih Sadadhyāyī-rūpena viveka-çāstrena Kapila-mūrtir Bhagavān upa-
dideça «nanu nyāya-vāṅçesikābhyām apy etesv arthesu nyāyah pradārçita
iti tābhyām asya gatārthatvam, saguna-nirgunatvā-'di-viruddha-rūpāir
ātma-sādhakatayā tad-yuktibhiḥ atratya-yuktinām virodheno 'bhayor eva
durghaṭam prāmānyam» iti mām 'vam' vyāvahārika-pāramārthika-rūpa- 3
visaya-bhedena gatārthatva-virodhayor abhāvāt nyāya-vāṅçesikābhyām
hi sukhī-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-
bhūmīkāyām anumāptih, ekadā para-sūksme praveçā-'sambhavāt tadīyam
ca jñānam dehā-'dy-ātmatā-nirasaneva vyāvahārikam tattva-jñānam bhavaty

eva, yathā puruṣe sthānu-bhāma-nāśakatayā kara-caranā-di-mattva-jñānam vyavahāratas tattva-jñānam, tadvat. ata eva

“prakṛter guṇa-samimūdhāḥ sajjante guṇa-karmasu,
tān akṛtsna-vido mandān kṛtsnavin na vicālayed”

- iti Gītāvān kartrtvā-bhīmānāś tārīkasyā 'kṛtsna-vittvam eva kṛtsna-vit
sāṃkhya-pekṣayo 'ktam, na tu sarvathāi 'vā 'jñatvam ita tathā tadīyam
api jñānam apara-vārāgya-dvārā paramparayā mokṣa-sādhnam bhavaty
eva 'ti, taj-jñānā-pekṣayā 'pi ca sāṃkhya-jñānam eva pāramārthikam para-
vārāgya-dvārā sākṣān mokṣa-sādhnam ca bhavat. ukta-Gītā-vākyenā
0 'tmā-kartrtvā-jñasyāi 'va kṛtsna-vittva-siddheḥ: “tūno hi tadā bhavati
hṛdayasya ṣoḍāś,” “kāmā-dikam mana eva,” “sa samānah satun ubhāu
lokāv anusamecayati. dhyāyati va, lelāyati 'va,” “sa yad atra kimerit
pagyaty, ananvāgatas tena bhavati” ‘ty-ādi-tāttvika-gruti-ṣatāḥ

- “prakṛteḥ kriyamāṇāḥ guṇāḥ karmāṇi sarvaṣaḥ;
5 ahamkūra-vimūdhā-tmā kartā 'ham ita manyate”
“nūvānamaya evā 'yam ātmā jñānamayo 'malah,
duḥkhā-jñānamayā dharmāḥ. prakṛtes te tu, nā 'tmana”

- ity-ādi-tāttvika-smṛti-ṣatāḥ ca nyāya-vāiṣeṣiko-'kta-jñānasya pāramārtha-
bhūmāu bādhitatvāc ca na cāi 'tāvātā nyāyā-'dy-apīramāṇyam; vivakṣtā-
0 'rthe dehā-'dy-atirekā-'nṣe bādha-'bhāvāt, yat-parah ṣabdalī sa ṣabdā-rtha
ita nyāyāt. ātmanī sukhā-'di-mattvasya loka-siddhatayā tava pīamānā-
'ntarā-'napekṣanena tad-anṣasyā 'nuvādatvān na ṣāstra-tātparya-viśava-
tvam ita.

- «svād etat. nyāya-vāiṣeṣikābhyām atrā 'virodho bhavatu; brahma-
> mīmāṃsā-yogābhyām tu virodho 'sty eva, tābhyān nitye-'ṣvara-sādhanaād,
atra ce 'ṣvarasya pratīśidhyamānatvāt na cā 'trā 'pi vyāvahārika-pāra-
mārthika-bhedena seṣvara-nirīṣvara-vādayor avirodho 'stu; seṣvara-vādasvo
'pāsanā-paratva-sambhavād' ita vācyam; vinigamakā-'bhāvāt. īcvaraḥ hi
durjñeya ita nirīṣvaratvam api loka-vyavahāra-siddham ācvara-vārāgyāyā
'nuvāditum ṣakyata, ātmanah sagunatvam iva. na tu kvā 'pi gruti-ādāv
īcvarah sphutam pratīśidhyate, yena seṣvara-vādasyaī 'va vyāvahārikatvam
avadhāryete' 'ti atro 'cyate. atrā 'pi vyavahāra-paramārtha-bhāvenā
'va vyavasthā sambhavati,

“asatyam apratīṣṭham te jagad āhur anīcvaram”

ity-ādi-ṣāstrāir nīcvara-vādasya ninditatvād asminn eva ṣāstre vyāvahāri-
kasyāi 've 'ṣvara-pratīśedhasyaī 'ṣvarya-vānāgyā-'dy-artham anuvādatvān-
'cityāt yadi hi lūkāyatika-matā-'nuāreṇa nityāi-'ṣvaryaṁ na pratīśi-
dhyeta. tadā paripūna-nitya-nudoṣā-'ṣvara-darṣanena tatra cittā-'veṣato
vivekā-'bhyāsa-pratibandhaḥ syād ita sāṃkhya-'cāryānām ācaryah seṣvara-

vādasya na kvā 'pi mindā-dikam asti, yeno 'pāsānā-di-paratayā tac chāstram
samkoocyeta. yat tu

“nā ’sti sāṅkhya-samam jñānam, nā ’sti yoga-samam balam.
atra te saṁçayo mā bhūj, jñānam sāmṅhyam param matam

ity-ādi vākyaṃ, tad vivekā-'ṅga eva sāmukhya-jñānasya darśanā-'ntarebhya
utkarsam pratipādayati, na tv iṅvara-pratishedhā-'ṅge 'pi tathā Parāṅgai-
'dy-akhilā-ṅga-samvādād api sūvara-vādasyāi 'va pāramārthikatvaṃ ava-
dhāryate. api ca

“Aksapāda-praṇīte ca Kānāde sāmukhya-yogayoh
tyāyāh ṣṭu-viruddho 'ṇaḥ ṣṭu-eka-ṣaṇāu nibhih
Jāminiye ca Vāyāse viruddhā-ṇo na kaṣṇa ,
ṣṭu-yā vedā-rtha-viṣṇāne ṣṭu-pāram gatāu hi tāv ”

iti Parāṣaro-'papurānā-'dibhyo 'pi brahma-mīmāṃsāyā īṣvarā-'ñçe bala-
yattvam. tathā

“nyāya-tantrāny apekānī tās-tār uktāni vāḍibhiḥ ;
hetv-āgama-sad-ācārār yad yuktam, tad upāśyatām”

iti Moksadharma-vākyaḍ api Parācarā-'dy-akhila-ṣta-vyavahārena brahammīmānsā-nyāya-vaiśeṣikā-'dy-ukta iṣvara-sādhaka-nyāya eva grāhyo, balavattvāt, tathā

“yam na paçyanti yogīन्द्रāb sāmkhya āpi maheçvaram
anādi-nidhanam brahma, tam eva çaranam vraje”

'ty-ādi-Kāurmā-'di-vākyaṃ sāmkhyanām īvarā-'jñānasyāi 'va Nāṇayan-
'dinā proktatvāc ca.

kim ca brahma-mīmāṃsāyā īṣvara eva mukhyo viśaya upakramā-dibhir
avadhūtaḥ tatiā 'ñge tasya bādhe ṣāstrasyā vā 'prāmāṇyam syād. yat-
parah ṣabdah sa ṣabdā-ṛtha iti nyāyāt. sāmukhya-ṣāstrasya tu puruṣārtha-
tat-sādhana-prakṛti-puruṣa-vivekāv eva mukhyo viśaya iti 'ṣvara-pratishedhā-
'ñge-bādhe 'pi nā 'prāmāṇyam, yat-parah ṣabdah sa ṣabdā-ṛtha iti nyāyāt.
ataḥ sāvakāṣṭhaya sāmukhyam eva 'ṣvara-pratishedhā-ñge durbalam iti na
ca «brahma-mīmāṃsāyām apī 'ṣvara eva mukhyo viśayo, na tu nityā-
'ṣvāryam» iti vaktum śakyate, “smṛty-anavakāṣṭha-dosa-prasaṅga”-nūpa-
pūrvapakṣasyā 'nupapattiyā nityā-ṣvārya-vigīṣṭatvenū 'va brahma-mīmāṃ-
sā-viśayatvā-vadhūranāt brahma-ṣabdasya para-brahmany eva mukhya-
taya tu “athā'taḥ para-brahma-jijñāse” 'tu na sūtritam iti etena sāmukhya-
virodhād brahma-yoga-darśanayoh kārye-ṣvara-paratvam api na śaṅkanī-
yam; prakṛti-svātantryā-pattiyā “racanā-nupapatteḥ ca nū 'numānam”
ity-ādī-brahma-sūtra-paramparā-nupapatteḥ ca; tathā “sa pūrvāsām api
guruh, kāleṇ 'navacchedād” iti Yoga-sūtra-tadīya-Vyāsa-bhāṣyābhyām

sphuṭam iṣa-mtyatā-vagamāc ce 'ti tasmād abhyupagama-vāda-prāudh
vādā-dināi 'va sāmkhyaśya vyāvahārike-ṣvara-pratisedha-paratayā brah
mīmāṃsā-yogābhyām saha na virodhaḥ abhyupagama-vādaḥ ca ṣāstr
drṣṭo, yathā Viṣṇupurāṇe

5 “ete bhīmna-diṣām, dāityā, vikalpāḥ kathitā mayā,
kṛtvā 'bhyupagamam tatra. sāmksēpah ṣiūyatām mame ”

'ti astu vā pāpinām jñāna-pratibandhā-'rtham āstika-darṣaneśv apy anṇat i
ṣṭi-viṛuddhā-'rtha-vyavasthāpanam tesu-teśv anṇesv apīrāmānyam ca
ṣṭi-smṛty-aviruddhesu tu mukhya-visayesu prāmānyam asty eva
10 eva Padmapurāṇe brahma-yoga-darṣanā-'buktānāṃ darṣanānām nindā py
upapadyate, yathā tatra Pārvatīm prātī 'ṣvara-vākyam

“ ṣṇu, devī, pravakṣyāmi tāmasāṃ yathā-kramam,
yesām ṣṇavana-mātrina pātityaṃ jñānām api.

prathamam hi mayā 'vo 'ktam ṣṇivam pāṇapatā-dikam.
15 mac-chakty-āveṣitāṃ viprāḥ samproktāṃ tataḥ param
Kanādena tu samproktam ṣāstram vāṇesikam mahat,
Gāutamena tathā nyāyam, sāmkhyaṃ tu Kapilena vā,
dvi-janmanā Jāmininā pūrvam vedamayā-'rthataḥ
nirīṣvarena vādena kītam ṣāstram mahattaram

20 Dhisanena tathā proktam cārvākam ati-garhitam
dāityānām nāṇanā-'rthāya Viṣṇunā Buddha-rūpinā
bāuddha-ṣāstram asat proktam nagna-nīlapatā-dikam
māyāvādam asac chāstram prachannam bāuddham eva ca
mayā 'va kathitam, devī, kalāu brāhmana-rūpinā
25 apārtham ṣṇti-vākyānām darṣayal loka-garhitam.

karma-svarūpa-tyājyatvam atra ca pratipādyate,
sarva-karma-paribhraṇṣān nāskarmyam tatra co 'cyate
parātma-jīvayor āikyam mayā 'tra pratipādyate,
brahmano 'sya param rūpam nurgunam darṣitam mayā.

30 sarvasya jagato 'py asya nāṇanā-'rtham kalāu vige
vedā-'rtha-van mahā-ṣāstram māyāvādam avādikam
mayā 'va kathitam, devī, jagatām nāṇa-kāranād ” iti

adhikam tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhiḥ iti tasmād
āstika-ṣāstrasya na kasyā 'py apīrāmānyam virodho vā, sva-sva-visayesu
35 sarvesām abādhdād, avirodhāc ce 'ti « nanv evam puruṣa-bahutvā-nṇe 'py
asya ṣāstrasyā 'bhyupagama-vādatvam syāt? » na syāt. avirodhād, brahma-
mīmāṃsāyām apy “ anṇo nūnā-vyapadeṣād ” ity-ādi-sūtra-jātām jīvā-'tma-
bahutvasyāi 'va nirṇayāt sāmkhya-siddha-puruṣānām ātmatvam tu brahma-
mīmāṃsāyā bādhyata eva; “ ātme 'tā tū 'pṇyanti ” 'ti tat-sūtrenā paramā-

'tmana eva paramā-rtha-bhūmāv ātmatvā-vadhāranāt. tathā 'pi ca sām-
khyasya nā 'piāmānyam, vyāvahārikā-tmano jīvasye 'tara-viveka-jñānasya
moksa-sādhanaṭve vivakṣitā-rthe bādha-bhāvāt etena ṣruti-smṛti-pi-
siddhayoṛ nānātmāi-kātmavayoṛ vyāvahārika-pāramārthika-bhedenā 'vi-
rodha ita brahma-mīmāṃsāyām prapañcitam asmābhir ita dik

«nanv evam api Tattvasamāsā-khya-sūtrāḥ sahā 'syāḥ Sadadhyāyāḥ
pāunaruktyam » ita cen, māi 'vam ' samksepa-vistara-rūpeno 'bhayoṛ apy
apāunaruktyāt ata evā 'syāḥ Sadadhyāyā yoga-darśanasye 'va Sāmkhya-
pravacana-samjñā yuktā. Tattvasamāsā-khyam hi yat samksiptam sām-
khya-darśanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam ita viśeṣas tv
ayam yat Sadadhyāyām Tattvasamāsā-khyo-ktā-rtha-vistara-mātram,
yoga-darśane tv ābhyām abhyupagama-vāda-pratiṣiddhasye 'ṣvarasya nū-
panena nyūnatā-parihāro 'pi 'ti asya ca sāmkhya-samjñā sāvayā

“sāmkyām prakurvate cāi 'va prakṛtim ca pracakṣate,
tattvāni ca catur-viṇṣat ; tena sāmkyāḥ prakīrtitā ”

ity-ādibhyo Bhāratā-di-vāk्यebhyah sāmkyā samyag-vivekenā 'tma-
kathanam ity arthah atah sāmkhya-ṣabdasya yoga-rūḍhatayā

“tat-kāraṇam sāmkhya-yogā-dhigamyam ”

ity-ādi-ṣrutisu

“esā te 'bhīhitā sāmkye buddhir, yoge tv imām ṣṛṇv ”

ity-ādi-smṛtiṣu ca sāmkhya-ṣabdena sāmkhya-ṣāstram eva grāhyam, na
punar arthā-ntaram kalpanīyam ita

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham yathā hi
roga ārogyam roga-nidānam bhāṣajyam ita catvāro vyūhāḥ samūhāḥ cikitsā-
ṣāstrasya pratipādyās, tathāi 'va heyam hānam heya-hetur hāno-pāyaḥ ce
'ti catvāro vyūhā moksa-ṣāstrasya pratipādyā bhavanti, mumuksubhir
jyūṣitatvāt tatra trividham dukkham heyam, tad-atyanta-nivṛttir hānam;
prakṛti-purusa-samyoga-dvāi cā 'viveko heya-hetuh; viveka-khyātis tu
hāno-pāya ita vyūha-ṣabdena cāi 'sām upakarana-samgrahah.

tatra cā 'dāu phalatvenā 'bhyarhitam hānam tat-pratīyogī-vidhayāi 'va
ca heyam pratipādayiṣyan ṣāstra-kārah ṣiṣyā-vadhānāya ṣāstrā-rambham
pratijñāte

atha trividha-dukkhā-'tyanta-nivṛttir atyanta-puruṣārthah 1.

atha-ṣabdo 'yam uccārana-mātreṇa maṅgala-rūpah. ata eva “maṅgalā-
'caranam ṣiṣṭā-cārād ” ita svayam eva pañcamā-dhyāye vakṣyati. arthas
tv atrā 'tha-ṣabdasyā 'dhikāra eva, praṇā-'nantaryā-'dīnām puruṣārthena
sahā 'nvayū-sambhavāt; jñānā-'dy-ānantaryasya ca sūtrār eva vakṣya-
mānatayā tat-pratipādana-vāiyarthīyāt; adhikāra-bhinnā-rthatve ṣāstrā-

'āmbha-pratijñā-dy-alābha-piśaṅgāc ca. tasmāt puruṣārthasyo 'pakīamo-
'pasambhāra-darṣanād adhikārā-rthatvam evo 'citam. "tad-ucchittih puru-
ṣārtha" ity upasambhāro bhaviṣyatī 'ti adhikāraḥ cā 'dhikyena prādhān-
yena 'āmbhanam ārambhaḥ ca yady api sāksāc chāstrasyāi 'va, tathā 'pi
tad-dvāi cāstrā-rtha-tad-vicārayoi api 'ti tathā ca sādhanā-dy-upakaranā-
sahito yathokta-puruṣārtho 'dhikrtaḥ, prādhānyena nūrūpayitum asmābhiḥ
prārabdha itī sūtra-vākyā-rthah tatrividham ādhyātmikam ādibhāutikam
ādhidāvikam ca dukkham tatrā 'tmānam sva-saṅghātam adhikṛtya
pravṛttam ity ādhyātmikam: cārūram mānasam ca tatra cāiṇam vyādhy-
ādy-uttham, mānasam kāmā-dy-uttham tathā bhūtāni piānino 'dhikṛtya
pravṛttam ity ādibhāutikam, vyāghra-corā-dy-uttham devāu agni-vāy-
ādīn adhikṛtya pravṛttam ity ādhidāvikam, dāha-ṣītā-dy-uttham itī vibhā-
gah. yady api sarvam eva dukkham mānasam, tathā 'pi mano-mātra-
janyatvā-janyatvābhyām mānasatvā-mānasatva-viceṣah eṣām tatrividha
dukkhānām yā 'tyanta-nivṛttih sthūla-sūkṣma-sādhāranvena mīṣeṣato
nivṛttih. so 'tyantah paramah puruṣārthah, puruṣānām buddher iṣṭa ity
avāntara-vākyā-rthah. tatra sthūlam dukkham vartamānā-vastham, tuc-
ca dvitīya-ksanād upari svayam eva naīksyati; ato na tatra jñānā-pekṣā;
atītam tu prāg eva naṣtam itī na tatra sādhanā-pekṣe 'ti pariṣeṣād anāgatā-
vastha-sūkṣma-dukkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati
tathā ca Yoga-sūtram. "heyam dukkham anāgatam" itī nivṛttiḥ ca na
nāḥ, 'pi tv atītā-vasthā; dhvansa-prāgabdhāvayoi atītā-nāgatā-vasthū-
svarūpatvāt; sat-kārya-vādhībhir abhāvā-naīgikārāt «nanu kadācid apy
avartamānam anāgatam dukkham aprāmāṇikam; atah kha-puṣpa-nivṛtti-
vat tan-nivṛtter na puruṣārthatvam yuktaṃ» itī. māi 'vam' sarvatra hi
sva-sva-kārya-janana-çaktir yāvad-dṛavya-sthāyīmī 'ti Pātañjale siddham,
dāhā-di-çakti-çūnyasyā 'gny-ādeh kvāpy adarṣanāt sū ca çaktir anāgatā-
vastha-tat-tat-kārya-rūpā, iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty
api gīyate. ato yāvac citta-sattā, tāvad evā 'nāgata-dukkha-sattā 'numīyate,
tan-nivṛttiḥ ca puruṣārtha itī. jīvan-mukti-daçāyām ca prārabdha-karma-
phalā-tīkṛtānām dukkhānām anāgatā-vasthānām bījā-khyānām dūho,
videha-kāvalye tu cittaena saha vinūça ity avāntara-viceṣah. bīja-dāhaḥ cā
'vidyā-sahakārya-uccheda-mātram; jñānasyā 'vidyā-mātro-ucchedakatvasya
loke siddhatvāt. ata eva cittaena sahāi 'va dukkhasya nāçah, jñānasya
sākṣād dukkhā-di-nāçakatve pramānā-bhāvād itī

«nanu tathā 'pi dukkha-nivṛttir na puruṣārthah sambhavati; duk-
khasya citta-dharmatvena puruṣe tan-nivṛtity-asambhavāt; dukkha-nivṛtti-
çabdasya dukkhā-nutpādā-rthakatve 'pi puruṣe tasya nitya-siddhatvāt
yat tu «kañha-cāmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā
syād» itī, tan na; evam api pumān nudukkha itī çravaṇa-manano-tīttaram
dukkha-hānā-rtham nididhyāsanā-dāu pravṛtity-anupapatteḥ bahv-āyūsa-

sādhye hy upāye phala-niṣcayād eva pravittir bhavan; prakṛte tu śravana-
mananābhyām siddhatva-jñānān nā 'piāmānya-jñānā-nāskanditah phalasyā
'siddhatva-niṣcayo 'stī 'ti. kim ca bhavatu kadācid bhramā-'dinā puruṣe-
'cehā-viṣayarvam duḥkhā-'bhāvasya; śrutis tu moha-nāginī katham sid-
dhasya phalatvam pratupādayet. "taratī çokam ātma-vid," "vidvān harsa-
çokāu jahātī" 'ty-ādir » iti'

atro 'cyate. "na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas
tad-yogād rta" iti heya-hetv-avadhāraka-sūtrenāi 'vā 'yam pūrva-pakṣah
samādhāsyate. tatthā hi, pratibimba-rūpena puruṣe 'pi sukha-duḥkhe stah.
anyathā tayor bhogvatvā-nupapatteh sukhā-'di-grahanam hi bhogo,
grahanam ca tad-ākāratā. sā ca kūtastha-citāu buddher arthā-'kāra-vat
parināmo na sambhavatī 'ty agatyā pratibimba-svaiūpatāyām eva pary-
avasyatī. ayam eva buddhi-vrtti-pratibimbo "vrtti-sārūpyam itaratre" 'ti
Yoga-sūtrenō 'ktah. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py
anu-tapvata iva dr̥ṣyatī" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-çabdena
viçisyāi 'va tāpā-'di-duḥkhasya pratibimba uktah ata eva ca puruṣasya
buddhi-vrtty-uparāge sphatikam dīpāntam sūtra-kāro vaksyati "kusuma-
vac ca manī" iti. vedāntibhir api cetane 'dhyastatayāi 'va dr̥ṣya-bhānam
ucyate; sa cā 'dhyāsah pratibimbam vinā na ghateta; jñāna-mātrasyā
'dhyāsatva ātmāçrayāt: adhyāsāj jñānam, jñānam eva cā 'dhyāsa iti tad
etat smaryate 'pi.

"tasmiñç cid darpane sphāre samastā vastu-dr̥ṣṭayah;
imās tāh pratibimbanti, sarasī 'va tata-drumā" iti.

atra hi dr̥ṣṭi-çabdo buddhi-vrtti-sāmānya-paro, yukti-sāmyāt pratibimbaç
ca tat-tad-upādhiṣu bimbā-'kāraç citta-parināma iti. tasmāt pratibimba-
rūpena puruṣe duḥkha-sambandho bhogā-'khyo 'stī. atas tenāi 'va rūpena
tan-nivrtteh puruṣārthatvam yuktam. ata eva duḥkham mā bhuñjīye 'ti
prārthanā 'py ā-pāmarāṃ dr̥ṣyate. tac ca duḥkha-bhoga-nivrtteh puru-
ṣārthatvam anya-çesatayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthah;
duḥkha-nivrttis tu kantakā-'di-nivrtti-vat tādarthiyena, na svataḥ puru-
ṣārthah. evam sukham api na svataḥ puruṣārthah, kim tu tad-bhoga eva
tad idam duḥkha-bhoga-nivrtteh puruṣārthatvam Yoga-bhāṣye Vyāsa-devāur
uktam. "tasmin nivrtte puruṣaḥ punaḥ idam tāpa-trayam na bhuñkta" iti.
ataḥ śrutāv api duḥkha-nivrtteh puruṣārthatvam viçayatā-sambandhenāi
'va bodhyam. tad etad Yogavārttike prapañcitam asmābhū ita dik tad
evam anena sūtrenā vyūha-dvayam samkṣepeno 'ddiṣṭam, vistaras tv
anayoh paçād bhavite 'ti

ataḥ param vaksyamānasya hāno-'pāya-vyūhasyā 'kāñksā-'rtham tad-
itaresām hāno-'pāyatvam pratyāçāste sūtra-jātena:

na dr̥ṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-dar̥ṣanāt. 2.

lāukikād upāyād dhanā'dei atyanta-dulikha-nivṛtti-siddhiḥ nā 'sti kutah? dhanā'dinā dukkhe nivṛtte paścād dhanā'di-ksaye punaḥ ap dukkhā-'nuvṛtti-dar̥ṣanād ity arthah tathā ca ṣṛuṭih "amṛtatvasya tu nā 'ṣā 'sti vittene" 'ty-ādih.

«nanv evam dhanā-'dy-arjana-sya kuñjara-ṣāuca-vad dukkhā-'nivarta-katve katham tatra pravṛtṭih?» tatrā 'ha :

prātyahika-ksut-pratikāra-vat tat-pratikāra-cestanāt puruṣārthatvam. 3

dr̥ṣṭa-sādhana-janyāyām dukkha-nivṛttāy atyanta-puruṣārthatvam eva nā 'sti, yathā-katham-eit puruṣārthatvam tv asy eva kutah? prātyahikasya ksud-dukkhasya nirākarana-vad eva tena dhanā'dinā dukkha-nirākaranasya cestanād anvesanād ity arthah ato dhanā-'dy-arjane pravṛtṭir upapadyata iti bhāvah. kuñjara-ṣāuca-'dikam apy āpāta-dukkha-nivarta-katayā manda-puruṣārtho bhavaty eve 'ti

sa ca dr̥ṣṭa-sādhana-jo manda-puruṣārtho vijñānī heya ity āha .

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyaḥ pramāṇa-kuṣalāḥ 4.

sa ca dr̥ṣṭa-sādhana-jo dulikha-pratikāro dukkhā-'dulikha-viveka-ṣāstrā-'bhiññāir heyo dukkha-pakṣe niksepanīyah. kutah? sai vā-'sambhavāt sai va-dukkhesu dr̥ṣṭa-sādhanāḥ pratikāra-'sambhavāt. yatrā 'pi sambhavas, tatrā 'pi pratigraha-pāpā-'dy-uttha-dukkhā-'vaçyakatvam āha : sambhave 'pī 'ti, sambhave 'pi dr̥ṣṭo-'pāya-nāntarīyakā-'di-dukkha-samparkū-'vaçyam-bhāvād ity arthah tathā ca Yoga-sūtram . "parināma-tāpa-samskāra-dukkhāir guna-vṛtti-virodhāc ca sarvam eva dukkham vivekina" iti

«nanu dr̥ṣṭa-sādhana-janye sarvasmim eva dukkha-pratikāre dukkha-sambheda-niyamo 'prayojakah; tathā ca smṛtyate

"yan na dukkheṇa samblumnam na ca grastam anantaram abhulāṣo-'panītam ca, tat sukham svali-padū-'spadam" iti.»

tatrā 'ha .

utkarsād api moksasya, sarvo-'tkarsa-ṣṛuteh 5.

dr̥ṣṭa-sādhanā-'sādhya-sya moksasya dr̥ṣṭa-sādhana-sādhya-rājjyā-'dibhya utkarsāt tesu dukkha-sattā 'vadhāryate, api-ṣabdāt triṣuṇū-'tinakatvā-'dei api. moksasyo 'tkarse pramāṇam sarvo-'tkarsa-ṣṛuteḥ iti; "na ha vā saçarīrasya sataḥ priyā-'priyayor apahatī asti, açaṛīram vāva santam priyā-'priye na spr̥ṣata" ity-ādīnā videha-kāivalyasyo 'tkarsa-ṣṛuteḥ ity arthah

«nanu mā bhavatu diṣṭa-sādhanaḍ atyanta-duḥkha-nivṛttiḥ; adṛṣṭa-sādhanaḍ tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛtā abhūme” ‘ty-ādi-ṣṛuter» iti tatrā ‘ha :

aviṣeṣaḥ co ‘bhayoh. 6.

nbhayor eva diṣṭā-diṣṭayor atyanta-duḥkha-nivṛtṭi-asādhakatve ya-
thokta-tad-dhetutve cā ‘viṣeṣa eva mantavya ity aithah. etad eva Kāri-
kāyām uktam :

“drṣṭavad ānuṣṭavikah, sa hy aviṣuddhu-ksayā-‘tiṣaya-yukta” iti

guror anuṣṭūyata ity anuṣṭavo vedah. tad-vihita-yūgā-‘dir ānuṣṭavikah.
sa diṣṭo-‘pāya-vad evā ‘viṣuddhyā hinsā-‘di-pāpena vināci-sāṅcāya-phala-
katvena ca yukta ity aithah. «nanu vāidha-hinsāyāḥ pāpa-janakatve
balavad-anīṣṭā-nanubandhī-‘śa-sādhanaṭva-rūpasya vidhy-arthasyā ‘nupa-
pattir» iti cen. na, vāidha-hinsā-janyā-nīṣṭasye ‘sto-‘tpatti-nāntariyakatvene
‘śto-‘tpatti-nāntariyaka-duḥkhā-‘dḥka-duḥkhā-janakatva-rūpasya balavad-
anīṣṭā-nanubandhitvasya vidhy-aṅcāsyā ‘ksateh. yat tu «vāidha-hinsā-
‘tṛikta-hinsāyā eva pāpa-janakatvam» iti, tad asat. samkocā pramānā-
‘bhāvāt : Yudhiṣṭhira-‘dīnām sva-dharme ‘pi yuddhā-‘dāu jñāti-vadhā-di-
pratyavāya-parihāṭāya prāyaṣaitte-ṣṭavānāc ca.

“tasmād yāsvāmy aham, tāta, diṣṭve ‘mam duḥkha-samnidhim

trayī-dharmam adharmā-‘dhyam kumpāka-phala-samnidham”

iti Mārkandeya-vacanāc ca. “ahimsaḥ sarva-bhūtāny anyatra tīrthebhya”
iti ṣṛuṭe tu vāidhā-tṛikta-hinsā-nivṛttei iṣṭa-sādhanaṭvam eva vakti. na tu
vāidha-hinsāyā amṛta-sādhanaṭvā- bhāvam apī ‘ty-ādikam Yogavārtike
drṣṭavyam iti dīk.

“na karmāṇā na pi ṣṭayā dhanena, tyāgenāi ‘ke amṛtatvam ānaṣur” iti

“tam eva viditvā ‘u mṛtyum eti. nā ‘nyah panthū vidyate ‘yanāye”

‘ty-ādi-ṣṛuṭi-virodhena tu soma-pānā-dībhīr amṛtatvam gānam eva man-
tavyam;

“ā-bhūta-samplavaṇ sṭhānam amṛtatvam hi bhūsyata”

iti Viṣṇupurāṇāt.

tad evam diṣṭā-diṣṭo-‘pāyayoh sākṣāt-parama-purasāṭhā-‘sādhanaṭve
sādhite tad-upāyā-‘kāṅksāyām viveka-jñānam upāyo vaktavyah. tatra
viveka-jñānam avivekā-‘khyā-duḥkha-hetū-‘ccheda-dvāīḥ ‘va hāno-‘pāya ity
ācāyenā ‘dāv avivekam eve ‘tara-pratiseḍhena heya-hetutayā pariṣeṣayati
praghaṭṭakena.

na svabhāvato baddhasya mokṣa-sādhano-‘padeṣa-vidhiḥ. 7

duḥkhā-tyanta-nivṛttei moksatvasyo ‘ktatayā bandho ‘tra duḥkha-yoga
eva. tasya bandhasya puruse na svābhāyikatvam vakṣyamāna-lakṣanam asti,

yato na svābhāvato baddhasya mokṣāya sādhanā-padeṣasya ṣrāutasya vidhir anuṣṭhānam niyojyānām ghaṭate. na hy agneh svābhāvikād āsnyān mokṣah sambhavatī; svābhāvikasya yāvad-dravya-bhāvitvād ity arthah tad uktam Īṣvara-gītāyām

“yady ātmā malino 'svaccho vikārī syāt svābhāvatah,
na hi tasya bhaven muktir janmā-'ntara-ṣatāir apī” 'ti.

yasmin satī kārana-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat svābhāvikaṃ itī svābhāvikatva-lakṣanam

«nanu sarvado 'palambhā-patter duhkhasya svābhāvikatva-ṣaṅkā 'va nāstī» 'ti cen, na, trigunā-'tmakatvena cittasya duhkha-svābhāvatve 'pi sattvā-'dhikyena 'bhūbhavāt sadā duḥkhā-'nupalabdhi-vad ātmano-'pi tad anupalabdhi-sambhavūt, duhkha-svābhāvikatva-vādibhu bāuddhāṣ citta syāi 'vā 'tmatā-'bhyupagamāc ca. «athāi 'vam ātma-nāṣūd eva mokṣo 'stv» itī cen, na, aham baddho vimuktah syām itī bandha-sāmānādhikaranyenāi 'va mokṣasya puruṣārthatvād itī

«bhavaty ananuṣṭhānam, tena kum?» ity ata āha:

svābhāvasyā 'napāyītvād ananuṣṭhāna-lakṣanam aprāmānyam 8

svābhāvasya yāvad-dravya-bhāvitvān mokṣā-sambhavana tat-sādhanā-padeṣ-ṣruter ananuṣṭhāna-lakṣanam aprāmānyam syād ity arthah

«nanu ṣrutī-balād evā 'nuṣṭhānam syāt?» tatrā 'ha.

nā 'ṣakyo-'padeṣa-vidhir, upadiṣṭe 'py anupadeṣah 9.

nā 'ṣakyāya phalāyo 'padeṣasyā 'nuṣṭhānam sambhavatī, yata upadiṣṭe 'pi vihite 'py aṣakyasyo 'pāye sa upadeṣo na bhavati, kum tū 'padeṣ-ḥ bhūsa eva; bādhitam artham vedo 'pi na bodhayatī 'ti nyāyād ity arthah.

atra ṣaṅkate.

ṣukla-pata-vad bīja-vac cet, 10.

«nanu svābhāvikasyā 'py apāyo diṣyate, yathā ṣukla-patasya svābhāvikam ṣaṅklyam rūgenā 'panīyate, yathā ca bījasya svābhāviky apy aṅkura-ṣaktir agnau 'panīyate, atah ṣukla-pata-vad bīja-vac ca svābhāvikasya bandhasyā 'py apāyah puruṣe sambhavatī 'ti tadvad eva tat-sādhanā-padeṣah syād» itī cet ity arthah.

samādhatte.

ṣakty-udbhavā-'nuddbhavābhyām nā 'ṣakyo-'padeṣah. 11.

ukta-drṣṭāntayor apī nā 'ṣakyāya svābhāvikā-'pāyāyo 'padeṣo lokānām bhavati kutah? ṣakty-udbhavā-'nuddbhavābhyām. drṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvāḥ eva bhavataḥ, na tu çāuklyā-'ñkura-
çaktyor apāyo bhavati; rajakā-'di vyāpārāḥ yogi-samkalpā-'dibhiḥ ca
rakta-pāta-bhrsta-bījayoḥ punaḥ çāuklyā-'ñkuraçakty-āvirbhāvād ity arthah.
« nanv evam puruse 'pi dukkha-çakti-tirobhāva eva mokṣo 'stv » iti cen,
na; dukkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti-
smṛtyoḥ puruṣārthatva-siddheḥ ca, na tu dr̥ṣṭāntayoḥ iva tirobhāva-mātrasye
'ti kim ca dukkha-çakti-tirobhāva-mātrasya moksatve kadācid yogi-çvara-
samkalpā-'dinā çakty-udbhavasya bhrsta-bījeshv iva mukteshv api sambhavenā
'nirmokṣā-'pattir iti

svabhāvato bandhaṁ nirākr̥tya nimittebhyo 'pi bandham apākaroti
sūtra-jātena. puruse dukkhasya nāmittakatve 'pi jñānā-'dy-upāyo 'chedya-
tvam na ghateta, anāgatā-'vastha-sūkṣma-dukkhasya yāvad-dravya-bhāvi-
tvād ity āçayena nāmittikatvam nirākriyate

na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.

nā 'pi kāla-sambandha-nimittakaḥ puruṣasya bandhaḥ kutah? vyāpino 1
nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-
sambandhāt; sarvā-'vacchedena sadā sakala-puruṣānām bandhā-'patter ity
arthah. atra ca prakāraṇe kāla-deça-karmā-'dinām nimittatva-sāmānyam
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kim tu yan nāmittikatvam
pākaja-rūpā-'di-van nimitta-janyatvam, tad eva bandhe pratīdīhyate. pu-
ruse bandhasyāu 'pādīkatvā-'bhyupagamāt « nanu kālā-'di-nimittakatve
'pi sahakāry-antara-sambhavā-'sambhavābhyām vyavasthā syād » iti ced,
evam satī yat-samyoge saty avaçyam bandhas, tatrāḥ va sahakāriṁ lāgha-
vād bandho yuktah; puruse bandha-vyavahārasyāu 'pādīkatvenā 'py
upapatter iti kṛtam nāmittikatvene 'ti 2

na deça-yogato 'py asmāt 13

deça-yogato 'pi na bandhah. kutah? asmāt pūṛva-sūtro-'ktān muktā-
'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthah.

nā 'vasthāto. deha-dharmatvāt tasyāḥ 14

samghāta-viçeṣa-ūpatā-'khyā deha-rūpā yā 'vasthā, na ten-nimittato 3
'pi puruṣasya bandhah. kutah? tasyā avasthāyā deha-dharmatvāt, acetana-
dharmatvād ity arthah. anya-dharmasya sāksād anya-bandhakatve 'tipra-
saṅgāt; muktasyā 'pi bandhā-'patter ity arthah.

« nanu puruṣasyā 'py avasthāyām kim bādhakam? » tatrā 'ha-
asaṅgo 'yam puruṣa iti. 15.

iti-çabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātrā-

dharmatvam iti pūrva-sūtrienā 'nvayah puruṣasyā 'vasthā-rūpa-vikāra-
svikāre vikāra-hetu-samyogā-khyā saṅgah prasajyete 'ti bhāvah asaṅgatve
ca ṣrutih: "sa yad atra kimcit paṇyaty, anauvāgatas tena bhavati: asaṅgo
hy ayam puruṣa" iti saṅgaḥ ca samyoga-mātram na bhavati; kāla-deṣa-
5 sambandhasya pūrvam uktatvāt, ṣruti-smṛtiṣu padma-pattra-stha-jalene 'va
padma-patrasya 'saṅgatāyāḥ puruṣa-saṅgatāyām diṣṭāntatā-śraavanāc ca

na karmaṇā, 'nya-dharmatvād atiprasakteḥ ca 16

na vihitā-niṣiddha-karmaṇā 'pi puruṣasya bandhaḥ; karmaṇām anātma-
dharmatvāt; anya-dharmena sāksūḍ anyasya bandhe ca muktasyā 'pi
10 bandhā-patteh «nanu sva-svo-pādhu-karmaṇā bandhā-ṅgikāre nā 'yam
dosa» ity āḥa ena hetv-antaram āha. atiprasakteḥ ce 'ti. pralaya-dāv api
duḥkha-yoga-rūpa-bandhā-patteḥ ce 'ty arthah. saḥakāry-antara-vilambato
vilamba-kalpanam ca prāg eva nirākṛtam "na kāla-yogata" ity-ādī-sūtra iti

«nanv evam duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaranyā-
5 'nurodhena cittasyāi 'vā'stu. duḥkhasya citta-dharmatāyāḥ siddhatvāc ca.
kim-artham puruṣasyā 'pi kalpyate bandha'» ity āḥa kīyām āha

vicitra-bhogā-nupapattir anyā-dharmatve 17.

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-n-
upapattih puruṣasya hi duḥkha-yogam vinā 'pi duḥkha-sāksātkaṇṭhā-
0 bhoga-svikāre sarva-puruṣa-duḥkhā-dīnām sarva-puruṣa-bhogyatā svān,
niyāmakā-bhāvāt. tataḥ cā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte
'ty-ādī-rūpa-bhoga-vāicentryam no 'papadyete 'ty arthah. ato bhoga-vāicentryo-
'papattaye bhoga-niyāmakatayā duḥkhā-di-yoga-rūpo bandhaḥ puruṣe 'pi
svikāryah. sa ca puruṣe duḥkha-yogah pratibimba-rūpa eve 'ti prāg eva
1 'ktam pratibimbaḥ ca svo-pādhu-vitter eva bhavati 'ti na sarva-puruṣam
sarva-duḥkha-bhoga iti bhāvah citta-vṛtti-bodhe puruṣasyā 'nābhī sva-
svām-bhāvah sambandho hetur iti Yoga-bhāṣyād ayam siddhāntah siddhaḥ
cette ca puruṣasya svatvam sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu
(cittasyāi 'va bandha-moksāu, na puruṣasye) 'ti ṣruti-smṛtiṣu gīyate, tad
1 bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādya bodhyam.

sāksāt-prakṛti-nimittakatvam api bandhasyā 'pāk notī:

prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18

«nanu prakṛti-nimittād bandho bhavaty» iti cen, na, yatas tasyā api
bandhakatve samyoga-pāratantryam uttara-sūtre vakṣyamānam asti. samy-
yoga-viṣeṣam vinā 'pi bandhakatve pralaya-dāv api duḥkha-bandha-pra-
saṅgād ity arthah.

prakṛti-nibandhanā ced iti pāthe tu prakṛti-nibandhanā ced baddhate
ty arthah

ato yat-para-tanuā prakṛtir bandha-kāraṇam sambhavet, tasmād eva samyoga-viṣeṣād āupādhiko bandho, 'gm-samyogāḥ jalāu-'suya-vad iti sva-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadbhārayati

na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād
rte. 19

tasmāt tad-yogād rte prakṛti-samyogam vinā na puruṣasya tad-yogo bandha-sampanko 'sti; api tu tata eva bandhah. bandhasyāu-pādhikatva-lābhāya naī-dvayena vakro-'ktih. yadi hi bandhah prakṛti-samyoga-janyah syāt pākaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-'dei duhkha-nāçakatvam kalpyam; kāraṇa-nāçasya kārya-
nāçakatvāḥ klptatvena tenāi 'vo 'papattāv asinābhis tad-akalpanāt vittir hi duhkha-'dei upādānam ato dīpa-çikhā-vat ksana-bhaṅgurayā vrter āçu-vināçitvenāi 'va tad-dharmānām duhkhe-'cchā-'dīnām āçu-vināçah sambhavatī 'ti atah prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nūmniko ve 'ti tathā samyoga-nivrttir eva sāksād 16
dhāno-'pāya ity api vakro-'ktu-phalam tathā ca smṛtiḥ :

“yathā jvalad-grhā-'çliṣṭa-grham vicchidya rakṣyate,
tathā sadosa-prakṛti-vicchinno 'yam na çocatī” 'ti

vāiṣeṣikānām iva pāramārthiko duhkha-yoga iti bhramo mā bhūd ity etad-artham nitye ty-ādi. yathā svabhāva-çuddhasya sphatikasya rāga-
yogo na japā-yogam vinā ghatate, tathāi 'va nitya-çuddhā-'di-svabhāvasya puruṣasyo 'pādhi-samyogam vinā duhkha-samyogo na ghatate; svato duhkha-'dy-asambhavād ity arthah tad uktam Sāure :

“yathā hi kevalo raktah sphatiko lakṣyate janāḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” iti.

nityatvam kālā-'navacchinnavatvam, çuddhā-'di-svabhāvatvam ca nitya-
çuddhatvā-'dikam. tatra nitya-çuddhatvam sadā-pāpa-punya-gūnyatvam, nitya-buddhatvam alupta-cid-rūpatvam. nitya-muktatvam sadā-pāramār-
thika-duhkha-'yuktatvam. prati-bimba-rūpa-duhkha-yogas tv apāramārthiko bandha iti bhāvah. ātmano nitya-çuddhatvā-'dāu ca çrutar “ayam ātmā
san-mātro nityah çuddho buddhah satyo mukto nirañjano vibhur” ity-ādih
«nanv asya manana-çāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam na tad-yogas tad-yogād rta ity anena nitya-çuddhatvā-'dāu yuktir
apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyā-'di-
darçaneṣv eva sādhitam tatra nityasya vibhor ātmano yad-yogam vinā 30
duhkha-'dy-akhila-vikāṣair yogo na bhavati, tasyāi 'vā 'ntahkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvam eva yuktam lāghavāt;
sarva-vikāreṣv antahkaraṇasyāi 'vā 'nvaya-vyatirekābhyām ca na punar
antar-vikāresu manaso nimittatvam ātmanaç co pādānatvam yuktam;

kāraṇa-dvaya-kalpane gāuravāt. « nanv aham sukhī duḥkhī karomī 'ty ādy-anubhavād ātmano vikāro-'pādānatva-siddhir » iti cen, na ; aham gāura ity-ādi-bhrama-çatā-'ntahpātितvenā 'prāmānya-çāṅkā-'skanditatayo 'kta-pratyaksānām ukta-tarkā-'nugihītā-'numānā-'pekṣayā duḥbalatvāt ātmanaç cin-mātiatve tu yuktir agre vakṣyata iti dik asya sūtrasyāi 'va 'rthah Kārikayā 'py uktah

“ tasmāt tat-samyogād acetanam cetanāvad iva liṅgam,
guna-kartitve ca tathā karte 'va bhavaty udāsīna ” iti.

kartṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palaksanam tathā Yoga-sūtre
0 'py asya sūtrasyāi 'vā 'rtha uktah “ diṣṭi-diçyayoh samyogo heya-hetur ”
iti ; Gītāyām ca :

“ puruṣah prakṛti-stho hi bhuṅkte prakṛti-jñu gunān ” iti.

prakṛti-sthah prakṛtāu samyuktah tathā ca çrutāv api :

“ ātme-'ndriya-mano-yuktam bhokte 'ty āhau manīṣina ” iti

5 na ca « kālā-'di-vad eva prakṛti-samyogo 'pi muktā-'mukta-puruṣa-
sādhāranatayā katham bandha-hetur » iti vāçyam ; jannā-'para-nāmanah
sva-sva-buddhi-bhāvā-'pauna-prakṛti-samyoga-viçesasyāi 'vā 'tīa samyoga-
çabdā-'īthatvāt ; Yoga-bhāṣye Vyāsūṣ tathā vyākhyātavāt, buddhi-vṛtṭi-
upādhiṇāi 'va puruṣe duḥkha-yogāc ca. vāçesikā-'di-vad eva bhoga-
0 janakatā-'vacchedakatvenā 'ntahkāraṇa-samyoge vāijātyam cā 'smābhur apī
'stam. ato na suṣṭy-ādāu bandha-prasaṅgah svatvam ca sva-bhukta-
vṛtṭi-vāsanā-vattvam. yat-kincid-vṛtṭi-tat-samskāra-pravāho 'py anādu,
atah sva-svāmi-bhāva-vyavasthūtiḥ. kaçcit tu « prakṛti-puruṣayoh samyogā-
'ṅgikāre puruṣasya parināma-saṅgāu prasajyeyātām ; ato 'tīā 'viveka eva
, yoga-çabdā-'ītho, na tu samyoga » iti tan na, “ tad-yogo 'py avivekā ”
iti sūtrenā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamānatvāt,
“ sva-svāmi-çaktyoh svarūpo-'palabdhi-hetur samyogas, ” “ tasya hetur
avidye ” 'ti sūtrābhyām Pātāñjale 'pi samyoga-hetutvasyāi 'vā 'vidyāyā
uktatvāc ca. kim ca vivekā-'bhāva-rūpasyā 'vivekasya samyogatve pralaya-
'dāv api prakṛti-puruṣa-samyoga-sattvena bhogū-'dy-āpatih. mithyājñāni-
rūpasyā 'vivekasya ca samyogatve ātinā-'çrayah ; pum-prakṛti-samyogasyā
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyah ; sa ca
samyoga evā, 'nyasyāi 'prāmānikatvāt. samyogaç ca na parināmah ; sāmānya-
gunā-'tirikta-dharmo-'tpattyāi 'va parināmitva-vyavahārāt ; anyathā kūla-
sthasya sarvagatatva-rūpa-vibhūtvā-'nupapatteh nā 'pi samyoga-mātram
saṅgah ; parināma-hetu-samyogasyāi 'va saṅga-çabdā-'rthatāyā uktatvād iti
« nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayoh mahad-ādi-hetur mityah
samyogo ghatata » iti cen, na, prakṛteḥ paricchinṇā-'paricchinna-tri-vidha-
guna-samudāya-rūpatayā paricchinṇa-gunā-'vacchedena puruṣa-samyogo-

'tpatteh sambhavāt; ṣṛuṭi-smṛti-siddhatvāt prakṛti-samyoga-kṣobhayor iti. etac ca Yogavārttikē prapañcitam asmābhiḥ. aparas tu « bhogya-bhoktr-yogyatāi 'vā 'nayoh samyoga » ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-'nupapatteh; anityatve kim aparāddham samyogena, parināmitvā-'patteh samānatvāt? bhogya-bhoktr-yogyatāyāḥ samyoga-rūpa- 5
tvasya sūtrā-'dīṣv anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt samyoga-
viṣesa evā 'tra bandhā-'khyā-heya-hetutayā sūtra-kārā-'bhūpreta iti svayam
bandha-hetur avadhāritah

idānīm nāstikā-'bhūpreta api bandha-hetavo nirākartavyāḥ tatra

“śaḍ-abhūjño daṣa-balo 'dvaya-vādī vināyaka ”

10

ity-Anuṣāsanā-'di-siddhāḥ kṣanika-vijñānā-'tma-vādinō bāuddha-prabhedā
evam ābuh: « nā 'sti prakṛty-ādi bāhyam vastu, yena tat-samyogād āpā-
dhikas tāttvikō vā bandhah syāt, kim tu kṣanika-vijñāna-samtāna-mātram
advitīyam tattvam; anyat sarvam sāmvrṭtikam, samvrṭtiḥ cā 'vidyā mithyā-
jñānā-'khyā, tata eva bandha » iti tathā ca tāṁ uktam. 15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarjanāḥ
grāhya-grāhaka-samvitti-bhedavān iva lakṣyata ” iti.

tan-matam ādāu nirākṛiyate.

nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.

api-ṣabdash pūrvokta-kālā-'dy-apeksayā. avidyāto 'pi na sāksād bandha- 20
yogo 'dvāita-vādinām; tesām avidyāyā apy avastutvena tayā bandhā-'nāu-
cityāt. na hi svāpna-rajivā bandhanam dṛṣtam ity arthah. « bandho 'py
avāstava » iti cen, na, svayam sūtra-kārena nirākarīyamānatvāt; vijñānā-
'dvāita-ṣṛavano-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-viro-
dhāc ca, bandha-mithyātva-ṣṛavanena bandha-nivṛtṭy-ākhyā-phala-siddhatva- 25
niṣṇayāt tad-artham bahv-āyāsa-sūdhya-yogā-'nusthānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21

yadī cā 'vidyāyā vastutvam svikṛiyate, tadā svā-'bhyupagatasyā 'vidyā-
'nrtatvasya hānir ity arthah

vijātiya-dvāitā-'pattiḥ ca 22.

30

kim cā 'vidyāyā vastutve kṣanika-vijñāna-samtānād vijātiyam dvāitam
prasajyeta: tac ca bhavatām anīṣtam ity arthah samtānā-'ntahpāti-vyakti-
nām ānantiyāt sajātiya-dvāitam isyata eve 'ty āṣayena vijātiye 'ti viṣeṣanam
« nanv avidyāyā api jñāna-viṣesatvād avidyāyā 'pi katham vijātiya-dvāitam »
iti cen, na, jñāna-rūpā-'vidyāyā bandho-'ttarakālīnatayā vāsanā-rūpā-'vi- 35
dyāyā eva tāṁ bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyā

've 'ti. ebhuḥ ca sūtrāṇi Brahma-mīmāṃsā-siddhānto nirākṛiyāta iti bhramo na kartavyaḥ; Brahma-mīmāṃsāyām kenā 'pi sūtrenā 'vidyā-mātrato bandhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāṇi Brahma-mīmāṃsāyā abhiprētasā 'vibhāga-lakṣaṇā-dvāitasyā 'vidyā-'di-vāstavatve 'py avinodhāc
 5 ca yat tu vedānti-bruvāṇām ādhumikasya māyā-vādasā 'tā lūḡgam dṛṣyate, tat tesām api vijñāna-vādy-ekadeśitayā yuktam eva

"māyāvādam asac-chāstram praecehannain bāuddham eva ca mayāi va kathitam. devī, kalāu brāhmaṇa-rūḡane"

'ty-ādi-Padmapurāṇa-stha-Ġiva-vākya-paramparābhyah. na tu tad vedānta-
 10 matam.

"vedā-rtha-van mahā-ḡāstram māyāvādam avādikam"

iti tad-vākya-ḡesād iti. māyā-vādinā 'ira ca na sāksāt prativāditvam, vijāṡiye tu viḡeṣaṇa-vāyarthiyāt. māyā-vūde sajāṡiṡya-dvāitasyā 'py an-abhyupagaṇād iti tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-
 15 vyavasthāi 'va sāksān nirākṛiyate; anayā 'va ca rīṡyā navināṇām api praecehanna-bāuddhāṇām māyā-vādinām avidyā-mātrasya tuchasya bandha-hetutvam nirākṛitam veditavyam asman-mate tv avidyāyāḡ kūḡastha-nityatā-rūpa-pāramāṡiṡhikatvā-'bhāve 'pi ghaṡā-'di-vad vāstavatvena vakṡya-māna-samyoga-dvāiā bandha-hetutve yathokta-bādhā-'navakūḡah. evam
 20 yoga-mate brahma-mīmāṃsā-mate 'pā 'ti

ḡaṡkate :

viruddho-'bhaya-rūpā cet 23

«nanu viruddham yad abhayaṁ sad asac ca sad-asad-vilakṡanam vā, tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramāṡiṡhikā-'dvāit-
 5 iti cet ity arthah. svayaṁ tu sad-asattvam prapāṡeṇasya yad vakṡyati, tatra sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti sūcayitum viruddha-pado-'pādānam.

pariharati

na tādrk-padārthā-'pratīteḡ. 24.

1) sugamam. api cū 'vidyāyāḡ sāksād eva duḡkha-yogā-'khyā-bandha-hetutve jñānenā 'vidyā-kṡayā-'nantaram prārabdha-bhōḡā-'nupapattih; bandha-pariyāṡasya duḡkha-bhoga-sva kāraṇa-nāḡād iti. asmad-ādi-mate tu nā 'yam doṡah, samyoga-dvāiā 'vā 'vidyā-kṡmā-'dīṇām bandha-hetutvāt. janmā-'khyae ca samyogaḡ prārabdha-samūptam vimā na naḡyati 'ti.

punaḡ ḡaṡkate

na vāyam ṡaṡ-padārthā-vādinā vāiḡeṡikā-'di-vat 25.

«nanu vāiḡeṡikā-'dy-āṡtika-vai. na vāyam ṡaṡ-ṡoḡaḡā-'di-niyata-padārthā-

vādinah. ato 'pratīto 'pi sad-asad-ātmakah sad-asad-vilakṣano vā padārtho
'vidye 'ty abhyupeyam » iti bhāvah

pariharati

anīyatatve 'pi nā 'yāuktikasya samgraho, 'nyathā bālo-'nmattā-
'di-samatvam. 26.

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-virud-
dhasya sad-asad-ātmaka-padārthasya samgraho bhavad-vacana-mātrāe chi-
śyānām na sambhavati; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya
samgrahah syād ity arthah. ṣṛuṭy-ādikam cā 'smiṇ arthe sphuṭam nā
'sti; yukti-virodhena ca sandigdha-ṣṛuter arthā-'ntara-siddhir iti bhāvah. 1

“nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā
sad-asadbhīyam anurvācyā mithyā-bhūtā sanātani”

'ty-ādi-Sāurā-'di-vākyaṇām tv ayam arthah :

“vikāra-jananīm māyām aṣṭa-rūpām ajām dhruvām ”

ity-ādi-ṣṛuṭi-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 1
pūrva-vikāra-rūpāḥ prati-kṣanam apāyāt. nā 'pi paramārthā-'satī bhavaty,
artha-kṛiyā-kāritvena ṣaṣṭa-ṣṛṅga-vilakṣanatvāt; nā 'pi tad-ubhayā-'tmikā
virodhāe ca. atah sad-asadbhīyam anurvācyā saty eve 'ty asaty eve 'ti ca
nirbhāryo 'padeṣṭum aṣṭakā, kun tu mithyā-bhūtā layā-'khyā-vyāvahārikā-
'sattva-vatī parināmi-nityarā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 2
'gre prapañcayisyāma iti dik etat-prakarano-'panyastāni ca sarvāṇy eva
dūṣanāṇy ādhunike 'pi māyā-vāde yojanīyāni.

apare nāstikā āhuḥ: «ksamkā bāhya-viśayāḥ santi, teṣāṃ vāsanayā
jīvasya bandha » iti tad api dūṣayati:

nā 'nādi-viśayo-'parāga-nimittako 'py asya 27.

2

asyā 'tmanah pravāha-rūpenā 'nādir yā viśaya-vāsanā, tan-nimittako
'pi bandho na sambhavati 'ty arthah.

nimittato 'py asye 'ti pāṭhas tu samīcīnah.

atra hetum āha :

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deṣa- 3
vyavadhānāt, Srughna-stha-Pāṭaliputra-sthayor iva 28

tan-mate paricchinno dehā-'nta-stha evā 'tmā tasyā 'bhyantarasya na
bāhya-viśayena saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati kutah
'Srughna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānāt ity arthah sam-
yoge saty eva hi vāsanā-'khyā uparāgo dṛṣṭah, yathā māñjīsthā-vastrayor, 3
yathā vā puṣpa-sphaṭikayor iti

api-ṣabdena sva-mate 'pi samyogā-'bhāvā-'dih samuccēyate. — Srughna Pāṭali-putrāu vipakrṣtāu deṣa-viṣeṣāu.

« nanu bhavatām indriyānām ivā 'smākam ātmano visaya-deṣe gamanād visaya-samyogena visayo-'parāgo vaktavyah » tatiā 'ha -

dvayor eka-deṣa-labdho-'parāgān na vyavasthā 29

dvayor baddha-muktā-'tmanor eka-smim visaya-deṣe labdha-visayo-'parāgān na bandha-moksa-vyavasthā syāt - muktasyā 'pi bandhā- patti ity arthah

atra ṣaṅkate :

adrṣta-vaṣāc cet, 30

« nanv eka-deṣa-sambandhena visaya-samyoga-sāmye 'py adrṣta-vaṣād evo 'parāga-lābha » iti ced ity arthah

pariharati

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvah. 31.

kṣaṇkatvā-'bhyupagamād dvayor karti-bhoktor eka-kālā-'sattvena na 'pakāryo-'pakāraka-bhāvah : na karti-niṣṭhā-'drṣṭena bhoktr-niṣṭho visayo-parāgah sambhavatī 'ty arthah.

ṣaṅkate :

putra-karma-vad ity cet, 32

« nanu yathā putr-niṣṭhena putra-karmanā putrasvo pakāro bhavati, tadvad vyadhikaranenā 'vā 'drṣṭena visayo-'parāgah syād ity arthah

drṣṭāntā-'siddhyā pariharati

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā samskriyeta 33

putrestyā 'pi tan-mate putrasvo 'pakāro na ghatate hi yasmāt tatra tan-mate garbhādhānam ārabhya janma-pariyantam sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmanā-'dhikārā-'rtham putrestyā samskriyete 'tu drṣṭāntasyā 'py asiddhir ity arthah asmau-mate tu sthāyī-'bhyupagamāt tatiā 'py adrṣta-sāmānādhikaranyam evā 'sti, putrestyā janitena putro-pādhi-niṣṭhā-'drṣṭenā 'va putro-'pādhi-dvārā putrasvo 'pakāro ity asman-mate 'pi na drṣṭāntā-'siddhir ity bhāvah.

« nanu bandhasyū 'pi kṣaṇkatvād aniyata-kāranako 'bhāva-kāraṇako vā bandho 'stī » ity āṣayenā 'paro nāstikah pratyayatiṣṭhate :

sthira-kāryā-'siddheh kṣaṇikatvam 34

bandhasye 'ti ṣesah. bhāvas tū 'kta eva. atīā 'yam prayogah vivādā-
'spadam bandhā-'di kṣanikam, sattvāt; dīpa-ḡikhā-'di-vad iti. na ca ghatā-
'dāu vyabhicārah; tasyā 'pī pakṣa-samatvāt. etad evo 'ktam sthira-kāryā-
'siddheḥ iti

samādhatte

na, pratyabhijñā-bādhāt 35.

na kasyā 'pī kṣanikatvam, yad evā 'ham adrāksam, tad evā 'ham
spīḡāmī 'ty-ādi-pratyabhijñāyā sthārya-siddheḥ kṣanikatvasya bādhāt;
pratipakṣā-'numānena 'ty arthah tad yathā: bandhā-'di sthīram; sattvāt;
ghatā-'di-vad iti. asman-mata evā 'nukūla-taika-sattvena na sat-pratipak-
satā pradīpā-'dāu ca sūksmā-'neka-kṣanā-'nākalanena kṣanikatva-bhīma
eva pareṣām iti.

ḡrutī-nyāya-virodhāc ca 36

“sad eva, sāumye, 'dam agra āsīt,” “tama eve 'dam agra āsīt” ity-
ādi-ḡrutībhiḥ “katham asataḥ saj jāyete” 'ty-ādi-ḡrāutā-'di-yuktibhiḥ ca 15
kārya-kāranā-'tmakā-'khīla-prapañce kṣanikatvā-'numānasya virodhān na
kṣanikatvam kasyā 'pī 'ty arthah.

drṣṭāntā-'siddheḥ ca. 37

pradīpa-ḡikhā-'di-drṣṭānte kṣanikatvā-'siddheḥ ca na kṣanikatvā-
'numānam ity arthah

kim ca kṣanikatā-vādinām mid-ghatā-'di-sthale 'pī kārya-kāraṇa-bhāvaḥ
pravṛtti-nivṛtṭy-anyathā-'nupapatti-siddho no 'papadyete 'ty āha

yugapaj jāyamānayoḥ na kārya-kāraṇa-bhāvaḥ 38

kim yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kim vā kramikayoḥ ?
tatra nā 'dyo vinīgamakā-'bhāvā-'dibhya iti bhāvaḥ.

nā 'ntya ity āha.

pūrvā-'pāye uttarā-'yogāt. 39

pūrvasya kāranasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād
'pī na kṣanika-vāde sambhavati kārya-kāraṇa-bhāvaḥ, upādāna-kāranā-
'nugatataiyāi 'va kāryā-'nubhāvād ity arthah

upādāna-kāranam adhikṛtyāi 'va dūṣanā-'ntaram āha :

ad-bhāve tad-ayogād ubhaya-vyabhicārād apī na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-
cārād anvaya-vyatireka-vyabhicārād apī na kārya-kāraṇa-bhāva ity arthah

tathā hi: yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāva,
tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenāi 'vo 'pādāno-'pādeyayoh
kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos tayor
viruddha-kālatayā 'nvaya-vyatneka-vyabhicāiābhyām na kārya-kāraṇa-
5 bhāva-siddhir iti.

« nanu nimitta-kāranasye 'vo 'pādāna-kāranasyā 'pi pūrva-bhāva-mātre-
nāi 'va kāranatā 'stu. » tatrā 'ha :

pūrva-bhāva-mātre na niyamah 41.

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na
10 syāt; nimitta-kāranānām api pūrva-bhāvā-'viśesāt upādāna-nimittayor
vibhāgaḥ saiva-loka-siddha ity arthah.

apare tu nūstikā āhuh « vijñānā-'tuṅkta-vastv-abhāvena bandho 'pi
svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam astī » 'ti.
tan-matam apākaroti :

15 na vijñāna-mātram, bāhya-pratīteh. 42.

na vijñāna-mātram tattvam; bāhyā-'īthānām api vijñāna-vat pratīti-
siddhatvād ity arthah.

« nanu lāghava-taṅkena svapnā-'di-disīāntār diśyatva-hetuka-mithyā-
tvā-'numānena bāhya-vastv-anubhavo bādhanīyah atra bhavatām ṣṛuṭi
20 smṛtī api stah “cid dhī 'dam sarvam,”

“ tasmād vijñānam evā 'sti, na prapañco na saṃsṛtiḥ ”
ity-ādī » iti ato dūsanā-'ntaram āha

tad-abhāve tad-abhāvāc chūnyam tarhi 43

tarhi bāhyā-'bhāve gūnyam eva prasaṅgata, na tu vijñānam api. kutah?
25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgāt,
vijñāna-pratīter api bāhya-pratīti-vad avastu-visayatvā-'numāna-sambhavāt;
vijñāna-prāmāṇyasya kvā 'py asiddhatvāc ca, tathā vijñāne pramāṇānām
api bāhyatayā 'palāpāc ce 'ty arthah. « nanv anubhave kasyā 'pi vivādā-
'bhāvena nā 'sti tatra pramāṇā-'pekse » 'ti cen, na; gūnya-vādinām eva tatra
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; visayā-'bādhasyāi 'va
pramāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasyā » 'ti cen, na;
evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-
'nvesanasyā 'yogāt « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viśeṣah
pramāṇā-'disv eṣṭavya » iti ced, āyātam mārgena kim punar idam vyāva-
35 hārikatvam? yadi parināmitvam, tadā 'smābhir api 'dṛṣam eva sattvam
grāhya-grāhaka-pramāṇānām iṣṭam; ṣukti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhūh pratishedhāt yadi punah pratīyamānatā-mātram. tadā 'pi ,
tādiçār eva pramāṇāir bahyā-'rthasyā 'pi siddhi prasaṅgāt. lāghava-tarkā-
'nugihītena yathā-kathamcid-anumānenāi va bādhas tu vijñāne 'pi samāna
iti. etenā 'dhumikānām vedānti-bhuvānām. apī matam vijñāna-vāda-tulya-
yoga-ksematayā nīastam. vijñāna-mātra-satyatā-piatipādaka-çruti-smrtayas
tu kūtasthai-va-rūpām pāramāitika-sattām eva bahyānāru pratishedhanti,
na tu parināmitva-rūpām vyāvahārika-sattām apī ;

“ yat tu kālā-'ntareṇā 'pi nā 'nya-samjñām upāiti vāi
parināmā-'di-sambhūtām, tad vastu, nīpa, tac ca kim ? ”

“ vastu rāje 'ti yal loke, yat tu rāja-bhatā-'dikam,
tathā 'nyao ca, nrpe, 'ttham tu na sat samkalpanāmayam ”

1

iti Viṣṇupurāṇā-'dibhyah parināmitvasyāi 'vā 'sattātvā-'vagamād iti. sam-
kalpanāmayam içvarā-'di-samkalpa-racitam. etena

“ vijñānamayam evāi 'tad aḡeṣam avagacchate ”

'ty-ādīnā Viṣṇupurāṇe Māyāmoha-rūpinā Viṣṇunā 'surebhyo 'pi tattvam 1
evo 'padīstam, te tv anadhikārā-'di-dosāir viparītā-'rtha-grahanena vijñāna-
vādīno nāstikā babhūvur ity avagantavyam tad etat sarvam Brahma-
mīmāṃsā-bhāṣye māyā-vāda-niravana-prasaṅgato vistāritam asmābhūh.

« nanv evam bhavatu çūṇyam eva tattvam , tadā 'ntarām eva bandha-
kāraṇā-'nvesanam na yuktam tucchatvād » iti nāstika-çīromanīh praty- 2
avatasthate :

çūṇyam tattvam, bhāvo vinaçyati, vastu-dharmatvād vinā-
çasya 44.

çūṇyam eva tattvam, yatah sarvo 'pi bhāvo vinaçyati, yaç ca vināçī,
sa mithyā, svapna-vat. atah sarva-vastūnām ādy-antayor abhāva-mātratvān 2
madhye kṣaṇika-sattvam sāmvtikam na pāramārtikam bandhā-'di tatah
kim kena badhyete 'ty āçayah. bhāvānām vināçitve hetur vastu-dharmatvād
vināçasye 'ti, vināçasya vastu-svabhāvatvāt. svabhāvam tu vihāya na
padārthas tiçthatī 'ty arthah.

pariharati

3

apavāda-mātram abuddhānām. 45.

bhāvatvād vināçitvam iti mūdhanām apavāda-mātram mithyā-vāda
eva ; nāça-kāraṇā-'bhāvena niravayava-dravyāṇām nāçā-'sambhavāt , kāryā-
nām apī vināçā-'siddheç ca ; ghaṭo jīrna iti pratyaya-vad eva ghaṭo 'tīta
ity-ādi-pratītyā ghaṭū 'dei atītā-'khyāyā avasthāyā eva siddheh avyakta- 3
tāyāç ca kāryā-'tītatā-'bhyupagame 'sman-mata-praveça eva. kim ca vinā-
çasya prapañca-tattvatā-'bhyupagame 'pi vināça eva bandhasya puruṣārthah

sambhavaty eve ti. kaçeit tu vyacaste . çunyam tattvam ity ajñanam
kutsita-vāda-mātram, na punar atra yuktir asti: pramāna-sattvā-'sattva-
vikalpā-'sahatvāt. çūnye pramānā-'ngikāre tenāi 'va çūnyatā-ksatih, anāi
gikāre pramānā-'bhāvān na çūnya-siddhih. svatah siddhāu ca cid-rūpatā-
'dy-āpattir ity artha > iti. na ca

« "na nirodho na co 'tpattir na baddho na ca sādhanah
na mumuksur na vāi mukta ity esā pāramārthatā "

"sarva-çūnyam nirālambam svarūpam yatra cintyate,
abhāva-yogah sa prokto, yenā 'tmānam prapaçyatī "

'ti çrūta-smrtibhyām api çūnyam tattvatayā pratipādyata » iti vācyam
purusānām mūdha-'dy-abbhāvasyāi 'va tādṛçisu çrūtisu tattvatayo 'ktatvāt,
pūrvo-'ttara-vākyābhyām purusasyāi 'va prakaranāt: vilīna-viçva-cid-ākā-
çasyāi 'vāi 'tādṛça-smrtisu tattvatayā pratipādanāc ca,

"tāilokyam gaganā-'kāram nabhas-tulyam vapuh svakam
viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata "

ity-ādi-vākyā-'ntarār eka-vākyatvād, ākāça-çūnyayoh paryāyatvād iti.
mano mahat-tattvā-'dy-akhilā-'ntahkaranam, viyad-gāmi cid-ākāçe līnam.

dūsanā-'ntaram āha .

ubhaya-paksa-samāna-kṣematvād ayam api 46

kṣanika-bāhya-vijñāno-'bhaya-paksayoh samāna-kṣematvāt tulya-nirā-
sa-hetukatvād ayam api pakso vināçyatī 'ty anusaṅgah kṣanika-paksa-
nirāsa-hetur hi pratyabhijñā-'nupapatty-ādih çūnya-vāde 'pi samānah tathā
vijñāna-paksa-nirāsa-hetur bāhya-pratīty-ādih apy atra samāna ity arthah

yad api « duḥkha-nivṛtti-rūpatayā tat-sādhanatayā vā çūnyatāi 'vā 'stu
purusārtha » iti tār manyate, tad api durghatam ity āha .

apuruṣārthatvam ubhayathā 47

ubhayathā svatah parataç ca çūnyatāyāh puruṣārthatvam na sam-
bhavati, sva-niṣthatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthurasya ca
purusasyā 'nabhyupagamād ity arthah

tad evam bandha-kāraṇa-viṣaye nāstika-matāni dūṣitāni idānīm
pūrva-nirastā-'vaçiṣṭāny āstika-sambhāvyaṇy apy anyāni bandha-kāraṇāni
nirasyante.

na gati-viçeṣāt. 48

prakaranād bandho labhyate. na gati-viçeṣāt çarīra-praveçā-'di-rūpād
api purusasya bandha ity arthah.

atra hetum aha

niskriyasya tad-asambhavāt 49

niskriyasya vibhoh purusasya gaty-asambhavād ity arthah.

« nanu ṣrutī-smṛtyor ihaloka-paraloka-gamanā-'gamana-ṣṛavanāt puru-
sasya paricchinnavam evā 'stu. tathā ca ṣrutir apy "aṅgustha-mātrah
puruṣo 'ntar-ātme " 'ty-ādir » ity ācāṅkām apākaroti .

mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhān-
tah 50.

yadī ca ghaṭā-'di-vat pumān mūrtah paricchinnav svīkriyate, tadā
sāvayavatva-vināṣitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntah
syād ity arthah

gati-ṣrutim upapādayati :

gati-ṣrutir apy upādhi-yogād, ākāṣa-vat. 51.

yā ca gati-ṣrutir api puruṣe 'sti, sā vibhūtvā-ṣrutī-smṛtī-yukty-anuro-
dhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthah. tatra ca
pramānam

“ ghaṭa-samvrtam ākāṣam nīyamāne ghate yathā
ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho- pamah.”

“ buddher gunenā 'tina-gunena cāi va, ārā-'gra-mātro hy avaro 'pi dīsta ”
ity-ādi-ṣrutih “ nityah sarva-gataḥ sthānur ” ity-ādikā ca smṛtiḥ ; madhy-
ama-parimānatve sāvayavatvā-'pattiyā vināṣitvam, anutve ca deha-vyāpi-
jñānā-'dy-anupapattir ity-ādiḥ ca yuktiḥ iti. ata eva

“ prakṛtiḥ kurute karma ṣubhā-'ṣubha-phalā-'tmakam,
prakṛtiḥ ca tad aṇṇāti tīsu lokesu kāma-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viśīṣya kriyā-rūpā gatiḥ smaryata iti.

na karmanā 'py, a-tad-dharmatvāt. 52

karmanā adṛṣṭenā 'pi sāksān na purusasya bandhah kutaḥ ? puruṣa-
dharmatvā-'bhāvād ity arthah. pūrvam vihita-nisiddha-vyāpāra-rūpena
karmanā bandho nirākṛtah : atra tu taj-janyā-'drstene 'ty ārtika-vibhāgād
apāunaruktyam

« nanv anya-dharmenā 'py adṛṣṭenā 'nyasya bandhah syāt. » tatrā 'ha :
atiprasaktir anya-dharmatve 53.

bandha-tat-kāranayor bhinnā-dharmatve 'tiprasaktir, muktasyā 'pi
bandhā-'pattir ity arthah

kim bahuna? svabhava d karma nta r anyena va kena pi purusasya
bandho-tpattir na ghatate ṣṛuṭi v odh id ti sadharanam m aha
nirgunā-'di-ṣṛuṭi-virodhaḥ ce 'ti 54.

purusa-bandhasyā 'nāupādhikatve

“sāksī cetā kevalo nirgunaḥ ce”

'ty-ādi-ṣṛuṭi-virodhaḥ ce 'ty arthah iti-ṣabdo bandha-hetu-parīksā-samāptāu.

tad evam “na svabhāvato baddhasye” 'ty-ādinā praghattakene 'tara-
pratishedhatah prakṛti-purusa-samyoga eva sāksād bandha-hetu avadhātah.
tatre 'yam ācāṅkā «nanu prakṛti-samyogo 'pi puruse svābhāvikatvā-'di-
vikalpa-grastah katham na bhavati? samyogasya svābhāvikatva-kūlā-'di-
nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-dosā yathā-yogyam
samānā eve » 'ti. tām imām ācāṅkāṃ pariharati

tad-yogo 'py avivekān, na samānatvam 55

pūrvokta-tad-yogo 'pi purusasyā 'vivekāḥ; vaksyamānād avivekāḥ eva
hi nimittāt samyogo bhavati ato no 'kta-dosānām samānatvam asti 'ty
arthah. sa cā viveko muktesu nā 'stī 'ti na teṣām punah samyogo bhavati
'ti «nanu aviveko 'ti na prakṛti-puruṣā-bheda-sāksātkārah, samyogāt
prāg asattvāt kim tu viveka-prāgabdhāvo 'vivekā- khyā-jñāna-vāsanā vī
tad ubhayam api na purusa-dharmah, kim tu buddhi-dharma eve 'ty anya-
dharmenā 'nyatra samyoge 'tiprasaṅga-dosa-sūnyam asty eve » 'ti cen,
māi 'vam' visayatā-sambandhenā 'vivekasya purusa-dharmatvāt; tathā ca
prakṛtir buddhi-rūpā satī yasmāi svāmi-purusāya tanum vivieya na daṣṭa-
tavatī, sva-vṛtti-daṣṭanā-'rtham tadya-buddhi-rūpena tatprā 'va puruse sam-
yujyata iti vyavasthāyā 'tiprasaṅgā-'bhāvāt. tad aktam Kārikayā.

“purusasya daṣṭanā-'rtham kāivalyā-'rtham tathā pradhānasya
pañgav-andha-vad ubhayor api samyogas, tat-kṛtah saiga” iti.

svāmine puruṣāya pradhānena daṣṭayitum tayoh kāivalyā-'rtham ce 'ty
arthah. avivekasya vitti-rūpatvam tu “vān-mātrani, na tu tattvam, eitta-
sthiter” ity āgāmi-sūtre vaksyāmah. avivekaḥ ca samyoga-dvārā 'va
bandha-kāranam, pralaye bandhā-'daṣṭanāt, aviveka-nāḥ 'pi jīvan-muk-
tasya duhkha-bhoga-daṣṭanāc ca atah sāksād evā 'viveko bandha-kāranam
prāi no 'ktah.

«nanu bhogva-bhokti-bhāva-miṣṇamakatvena kṛptasyā 'nādi-sva-svāmi-
bhāvasya karmā-'dīnām vā samyoga-hetutvam astu; kim ity aviveko 'pi
samyoga-hetur iṣyata?» iti cen, na;

“purusah prakṛti-stho hi bhuṅkte prakṛti-jān gunān,
kāranam guna-saṅgo 'sya ṣaḍ-asad-yoni-jaṃmasv”

iti Gītāyām saṅgā-khyā-bhīmānasya samyoga-hetutva-smaranāt, vak-
 syamānā-di-vākya-yuktibhyaḥ ca, anyathā jñānato moksasya ṣṛuṭi-smṛti-
 siddhasyā 'nupapattoḥ ca « athā 'vam api svo-pādhi-karmā-dikam api
 samyoga-kāranam bhavati, tad vihāya katham aviveka eva kevalam tatra
 kāranam ucyata? » iti. ucyate: avivekā-peksayā karmā-dīnām api
 paramparayā 'va purusa-sambandhah. tathā 'viveka eva purusena sāksāc-
 chettum śakyate, karmā-dikam tv avivekā-khya-hetū-cheda-dvārāi 've
 'ty āgāyena 'viveka eva mukhyataḥ samyoga-hetutayo 'kta iti ayam cā
 'viveko 'grhītā-samsargakam ubhaya-jñānam avidyā-sthālā-bhīkta eva
 vivakṣitaḥ. “bandho viparyayāt,” “viparyaya-bhedāḥ pañce” ‘ty-āgāmi-
 sūtra-dvayāt, “tasya hetuḥ avidye” ‘ti Yoga-sūtre 'py avidyāyā eva pañca-
 parivāyā buddhi-puruṣa-samyoga-hetutā-vačanāc ca anyathā-khyāty-an-
 abhyupagama-mātra eva yogato 'tra viśeṣān-cityāt. na punar aviveko 'trā
 bhāva-mātram viveka-prāgabhāvo vā, muktasyā 'pi bandhā-pattech, jīvan-
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabhāvena dharmā-dharmo-'tpatti-
 dvārā punar-bandha-prasaṅgāc ca tathā gāmi-sūtra-stha-dhivānta-drṣṭāntā-
 'nupapattoḥ ca, abhāvasya dhvānta-vad āvarakatvā-sambhavāt. tathā
 vṛddhi-hrāsāv apy avivekasya ṣṛīyamānāu no 'papadyeyūtām iti. asman-
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya samyogā-khya-janma-hetutayā
 tamo-vad āvarakatva-vṛddhi-hrāsā-dikam añjasāi 'vo 'papadyate “tasya
 hetuḥ avidye” ‘ti Pātañjala-sūtre ca bhāsyā-kārān avidyā-ṣabdenā 'vidyā-
 bijam vyākhyātam; jñānasya samyogo-'ttara-kālīnatvena samyogā-janaka-
 tvād iti api ca “puruṣaḥ prakṛti-stho hi bhuṅkta” ity-ādi-vākyesv abhi-
 mānā-khya-saṅgasyāi 'va prakṛti-sthatā-khya-samyoga-hetutā 'vagamyate.
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-vuodhi-jñānā-ntaram iti Yoga-
 bhāṣye Vyāsa-devāḥ prayatnenā 'vadr̥ṣṭam. tasmād avivekā-vidyayos
 tulya-yoga-ksematayā 'vivekasyā 'pi jñāna-viśeṣatvam iti siddham

ayam cā 'vivekas tridhā samyogā-khya-janma-hetuḥ sāksād, dharmā-
 'dharmo-'tpatti-dvārā, rāgā-di-drṣṭa-dvārā ca bhavati; “satī mūle tad-
 vipāka” iti Yoga-sūtrāt; “kartā 'smī 'ti nibadhyata” iti smṛteḥ, “vīta-
 rāga-janmā-darṣanād” iti Nyāya-sūtrāc ca. tad uktam Mokṣadharṇe 'pi.

“jñāne-'ndriyānī 'ndriyā-rthā no 'pasarpanty atarsulam,
 hīnaḥ ca karanār dehī na deham punar arhati.”

“tasmāt tarsā-'tmakād rāgād bijū jāyanti jantava” iti

rāgas tv aviveka-kārya iti Yoga-sūtrābhyāṃ apy etat pratyetavyam, samā-
 na-tantira-nyāyāt. tac ca sūtra-dvayam. “kleṣa-mūlah karmāçayah,”
 “satī mūle tad-vipāko jāty-āyur-bhogā” iti kleṣaḥ cā 'vidyā-di-pañcakam
 iti.

avivekasya bandha-janane dvāra-jātam ca pūndikītye 'çvara-gītāyām
 uktam:

a atmany atma-vijñānam, tasmād duḥkham tathe tarat,
 iāga-dvesā-dayo dosāḥ sarve bhrānti-nibandhanāḥ
 kāryo hy asya bhaved dosah punyā-punyam iti śrutih,
 tad-doṣād eva sarveṣām saiva-deha-samudbhava " iti.

etad eva Nyāye sūtritam "duḥkha-janma-pravṛtti-dosa-muṭhyājñānānam
 uttaro-ttarā-pāye tad-anantarā-pūyād apavaiga " iti
 tad evam samyogā-khya-janma-dvārā bandhā-khya-heyasya mūla-kāra-
 nam aviveka iti heya-hetu-vyūhah pratipāditah

itah param krama-prāptam hāno-pāya-vyūham ati-vistareṇā-ṣāstra-
 samāpti pratipādayati, antarā-ntarā co 'kta-vyūhān api vistārayiṣyati.

niyata-kāraṇāt tad-ucchittir, dhvānta-vat 56

çukti-rajatā-di-sthale loka-siddham yan niyata-kāranam viveka-sāksāt-
 kāras, tasmāt tasyā 'vivekaśyo 'cchittir bhavati; dhvānta-vat, yathā dhvān-
 tam ālokād eva niyata-kāranān naçyati, no 'pāyā-ntareṇa, tathā 'vā 'viveko
 'pi vivekād eva naçyati, na tu karmā-dibhyah sāksād ity arthah. tad etad
 uktam Yoga-sūtreṇa: "viveka-khyāti aviplavā hāno-pāya" iti. karmā-
 'dīni tu jñānasyāi 'va sādhanāni, "yogā-ñgā-nuṣṭhānād aṣuddhi-ksaye
 jñāna-dīptir ā viveka-khyātei" iti Yoga-sūtreṇa sattva-çuddhi-dvārā jñāna
 eva yogā-ñgā-ntargata-saiva-karmanām sādhanatvā-vadhānanād iti.

prācīnās tu vedāntino mokṣe 'pi karmano jñānā-ñgatvam āhuh;

"vidyām cā 'vidyām ca yas tad vedo 'bhayam saha,
 avidyayā mṛtyum tīrtvā vidyayā 'mṛtam aṇuta "

iti śrutāu "saha-kāritvena ce" 'ti Vedānta-sūtre cā 'ñgā-ñgi-bhāvena
 jñāna-karmanoh saha-kāritvā-vadhānanāt.

"jñāninā 'jñāninā vā 'pi yāvad dehasya dhāranam,
 tāvad varuṇā-çrama-proktam kartavyam karma muktaya "

ity-ādi-smṛteṣ ca "upamardam ce" 'ti Vedānta-sūtreṇa tu karma-tyāgo
 yogā-rūpasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-
 tvam vyavasthāpayitum, yadi hi viksepakatvāt karma jñānā-bhyāsasya
 virodhi bhavet, tadā guna-lope na gunina iti nyāyena pradhāna-īksā-rth an
 aṅga-bhūtam karmāi 'va tyāgyam Jadabharatā-di-vad ity āçayād iti tesām
 mate 'pi viveka-dvāntātān vinā 'viveka-nūçakatvam karmano nāi 'va si-
 dhyatī 'ti na tad-virodhah.

atra sūtre dhvāntasyā 'loka-naçyatva-vacanāt tamo 'pi dravyam eva,
 na tv ālokā-bhāvah, asati bādhake nīlam tama ity-ādi-pratyayānām bhrī-
 matvā-nāucityāt na ca «kṛptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam
 eva bādhakam» iti vāçyam; evam satī vijñāna-mātrenāi 'va svapna-vat

sarva-vyavahāro-'papattāv atirukta-kalpanā-gāuravena bāhyā-'rtha-pratīter
api bādhā-'patteh. tasmād atra prāmāṇikatvād gāuravam na dosāye 'ti.

« nanu viveka-jñānam vinā 'py avivekā-'khyā-jñāna-vyaktinām sva-sva-
trītiya-ksane 'vaṣyam vināṣāj jñānasya tan-nāṣakatvam kim-artham iṣyata »
iti ced, aviveka-ṣabdena tad-vāsānāyā eva pūrva-sūtre vyākhyātatvāt;
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāṣa-sambhavāc ce 'ti.

« nanu prakṛti-purusā-'viveka eva cet samyoga-dvārā bandha-hetus
tayoṛ viveka eva ca mokṣa-hetus, taiḥ dehā-'dy-abhimāna-sattve 'pi mokṣaḥ
syāt. tac ca ṣṛuti-smṛti-nyāya-viruddham » iti tatrā 'ha.

pradhānā-'vivekāḍ anyā-'vivekasya tad-dhāne hānam. 57

puruse pradhānā-'vivekāḍ kārānād yo 'nyā-'viveko buddhy-ādy-aviveko
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kārānā-'viveka-mūlakatvāt tasya
pradhānā-'viveka-hāne saty avāṣyam hānam ity arthah yathā ṣarīrād
ātmanī vivikte ṣaīṇa-kāryeṣu rūpā-'disv aviveko na sambhavati. tathā
kūtaṣṭhatvā-'di-dharmāḥ pradhānāt puruse vivikte tat-kāryeṣu parināmā-
'di-dharmakeṣu buddhy-ādisv abhimāno no 'tpattum utsahate; tulya-nyāyāt
kārāna-nāṣāc ce 'ti bhāvah. tad etat smaryate:

“ citiā-'dhāra-pata-tyāge tyaktam tasya hi citrakam,
prakṛter viṣame ce 'ttham, dhyāyinām ke smarā-'daya? ” iti.

viramo viṣamas tyāgaḥ ādi-ṣabdena dravya-rūpā api vikārā grāhyā iti.
yac ca < buddhi-purusa-vivekāḍ eva mokṣa > ity api kvacid ucyate, tatra
sthūla-sūksma-buddhi-grahanāt prakṛter api grahanam; anyathā buddhi-
viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-
'trikte prakṛty-abhimāne kim pramānam? aham ajña ity-ādy-akhilā-'bhi-
mānānām buddhy-ādi-visayatvenā 'vo 'papatter » iti cen, na;

“ mṛtvā-mṛtvā punah-srstāu svargī syām, mā ca nārakī ”

'ty-ādy-abhimānānām pradhāna-visayatvam vinā 'nupapatteh; atītānām
buddhy-ādy-akhila-kāryānām punah-srsty-abhāvāt. pradhānasya tv idam
eva pralayā-'nantaram janma, yad buddhy-ādi-rūpā-'ka-parināma-tyāgenā
'paua-buddhy-ādi-rūpatayā parinamanam iti.

na cā « 'tmam janmā-'di-jñānam abhimāna eva na bhavati, purusasyā
'pi lūga-ṣarīra-samyoga-viyoga-rūpayoṛ janma-maranayor pāramārthika-
tvād » iti vācyam;

“ na jāyate mṛiyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya ”
ity-ādi-vākyāṛ janmā-'di-pratīśedheno 'tpatti-vināṣā-'bhimāna-rūpasyā 'py
ātmanī janmā-'di-jñānasya siddheḥ; aprasaktasya pratīśedhā-'yogāt. kim ca
buddhy-ādiṣu puruṣānām abhimāno 'nādir vaktum na ṣakyate; buddhy-

adīnam karyatvat atah karyesv abh. mana-vyavastha-rti a... niyama-
 'kāṅksāyām kāranā-'bhīmāna eva niyāmakatayā sīdhyati: loke dīstatvāt
 kalpanāyāc ca dīstā-'nusāritvāt, yathā loke dīstah ksetrā-'bhīmānāt ksetra-
 janya-dhānyā-'disv abhīmānah, suvarṇā-'bhīmānāc ca taj-janya-kaṭakā-'disv
 abhīmānah; tayo nivṛtṭyā ca tayo nivṛttir ity pradhānā-'bhīmāna-tad-
 vāsanayoḥ ca bījā-'ūkura-vad anādītvān na tad-abhīmāne niyāmakā-'ntarā-
 'pekse 'ti

evam pratipādite catur-vyūhe punaḥ ivam ācāṅkā: « nanu puruṣe ced
 bandha-mokṣāu vivekā-'vivekāu ca svīkṛtāu, tarhi "nitya-ḡuddha-buddha-
 0 muktasye" 'ti svokti-virodhah, tathā

“na nirodho na co 'tpattir na baddho na ca sādhanah
 na munuksur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-ḡrutivirodhaḥ ce » 'ti tām pariharati:

vān-mātram, na tu tattvam, citta-sthiteḥ. 58

bandhā-'dīnām sarveṣām citta evā vāsthānāt tat sarvam puruṣe vān-
 mātram ḡabha-mātram, sphatika-lāluṭiya-vat pratibimba-mātriatvāt, na tu
 tattvam tasya bhāvah; anāropitam japā-lāluṭiya-vad ity arthah ato no
 'kta-virodha ity bhāvah. “sa samānah sann ubhāu lokāv anusamcarati,
 dhyāyati 'va, lelāyati 've ” 'ty-ādi-ḡrutayas tv atra pramānam. sa puruṣah,
 samāno lokayor eka-rūpah, iva-ḡabdhābhyām nānā-rūpatvasyāu 'pādhika-
 tvam uktam tathā co 'ktam.

“bandha-mokṣāu sukham dukkham mohā-'pattiḥ ca māyayā;
 svapne yathā tmanah khyātiḥ samsṛtiḥ, na tu vāstavi ” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthah. « nanv evam tucchasya
 bandhasya hānam katham puruṣārthah ” katham vā 'nya-dharmābhyām
 aviveka-vivekābhyām anyasya bandha-mokṣa-svīkāne karmā-'dibhir iva nā
 'vyavasthe » 'ti ced, atio 'kta-prūyam api punah prapañyate: yady api
 dukkha-yoga-rūpo bandho vitti-rūpāu ca vivekā-'vivekāu cittasyāi 'va,
 tathā 'pi puruṣe dukkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam
 puruṣārthah, dukkham mā bhūñjīye 'ti prārthanāt evam yasmāi puru-
 sāya prakṛtir avivekenā 'tmānam darśitavatī, tad-vāsanū-vaḡāt tam eva
 samyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānam dar-
 śitavatī, tam eva sva-viyoga-dvārā mocayati, vāsano-'chedād ity vyavasthā
 'pi ghatata ity. karmā-'dibhir bandhā-'bhyupagame tv evam vyavasthā na
 ghatate, karmā-'dīnām sāksi-bhāṣyatvā-'bhāvena sāksāt puruṣesv aprati-
 bimbānād ity.

« nanu bandhā-'dikam cet puruṣe vān-mātram, tarhi ḡravanena yuktyā

va tasya bodho bhavatu, kim-artham gruti-smrtyoh saksatkara-pary-antam viveka-jñānam upadiṣyate moksa-hetutaye? » 'ti tatrā 'ha.

yuktito 'pi na bādhyate, diñ-mūdhā-vad aparoksād ṛte 59

yuktir mananam. api-ṣabdah ṣṛavana-samuccayā-'rthah. vāñ-mātram api purusasya bandhā-'dikam ṣṛavana-manana-mātreṇa na bādhyate saksāt-kāram vinā, yathā diñ-mūdhasya janasya vāñ-mātram api dig-vāiparītyam ṣṛavana-yuktibhyām na bādhyate saksāt-kāram vine 'ty arthah. prakṛte ce 'dam eva bādhyatvam, yat puruse bandhā-'di-buddhi-nivṛttu, na tv abhāva-saksāt-kārah, ṣṛavanā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'ttham vyākhyeyam: « nanu "niyata-kāraṇāt tad-uccittir" ity anena viveka-jñānam aviveko-'cchedakam uktam. taj jñānam kim ṣṛavanā-'di-sādhāranam, utā 'sti kaḥcid viṣesa? » ity ākāṅkṣāyām āha "yuktito 'pī" 'ty-ādi-sūtram. aviveko yuktitah ṣṛavanataḥ ca na bādhyate no 'cchidyate vivekā-'paroksam vinā, diñ-moha-vad ity arthah. saksāt-kāra-bhrame saksāt-kāra-viṣesa-darṣanasyām 'va virodhitvād iti.

tad evam viveka-saksāt-kārān moksam pratipādye 'tah param vivekah pratipādanīyah tatrā 'dau prakṛti-purusā-'dīnām vivekataḥ siddhāu pramānam upanyasyate.

acāksusānām anumānena bodho, dhūmā-'dibhir iva vahneh. 60

acāksusānām apratyaksānām kecit tāvat padārthāḥ sthūla-bhūta-tat-kārya-dehā-'dayah pratyaksa-siddhā eva pratyakṣenā 'siddhānām prakṛti-purusā-'dīnām anumānena pramānena bodhah, puruṣa-nistha-phala-siddhir bhavati; yathā dhūmā-'dibhir janitenā 'numānena vahneh siddhir ity arthah. anumānā-'siddham apy āgamāt sidhyati 'iy api bodhyam asya cāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayā 'vo 'panyāso, na tv āgamasyā 'napekse 'ti. tathā ca Kārikā.

"sāmānyatas tu drṣtād atīndriyānām pratītir anumānāt,
tasmād api cā 'siddham paroksam āptā-'gamāt siddham" iti.

anena ca sūtreṇa 'dam manana-ṣāstram ity avagamyate.

ukta-pramānāḥ sādhyasya vivekasya pratyogy-anuyogi-padārthānām samgraha-sūtram vakṣyamānā-'numāno-'payogi-kārya-kāraṇa-bhāvam api pradarṣayati.

sattva-rajas-tamasām sāmyā-'vasthā prakṛtiḥ, prakṛter mahān, mahato 'hamkāro, 'hamkārāt pañca tanmātrāṇy ubhayam indriyam, tanmātrebhyah sthūla-bhūtāni; purusa iti pañca-viṇṇatir ganah 61.

sattvā-'dīni dravyāni, na vāiṣesikā gunāḥ, samyoga-vibhāga-vattvāt;

laghutva-calatva-gurutvā-'di-dharmakatvāc ca teṣv atra gāstie grutya-ādāu
 ca guna-ṣabdah puruso-'pakāśanatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka
 mahad-ādi-raju-nirmātrtvāc ca prayujyate tesām sattvā-'di-dravyānām yā
 sāmāyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'samhananā
 'vasthe 'ti yāvat, akāryā-'vasthe 'ti niskāśah akāryā-'vastho-'palakṣitam
 guna-sāmānyam prakṛti ity arthah, yathā-ṣṭute vāisamyā-'vasthāvyām
 prakṛti-nāṣa-prasaṅgāt,

“sattvam rajas tama iti, eṣāi 'va prakṛtiḥ sadā,
 eṣāi 'va samsṛtiḥ jantor, asyāḥ pūre param padam”

ity-ādi-smṛtibhir guna-mātrasyāi 'va prakṛtīva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti, puruṣa-vyāvartanāya guṇe
 'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti mahad-ādayo 'pi hu
 kārya-sattvā-'di-rūpāḥ puruso-'pakāśanatayā guṇāc ca bhavantī 'ti tad
 atra prakṛteḥ svarūpam evo 'ktam, asyā viśeṣas tu paścād vaksyate

prakṛteḥ kāryo mahān mahat tattvam. mahad-ādīnām svarūpam viśe-
 ṣaṇāc vaksyate mahataṇāc kārya 'hamkāśah ahamkāśasya kārya-dvayam
 tanmātrāny ubhayaṁ indriyam ca tato 'bhayaṁ indriyam bāhyā-'bhyan-
 tara-bhedenā 'kāḍaṇa-vidham. tanmātrānām kāryāṁ pañca sthūla-bhū-
 tāni. sthūla-ṣabdāt tanmātrānām sūkṣma-bhūtatvam abhyupagatam. pu-
 rusas tu kārya-kāśana-vilakṣana iti ity evam pañca-viṇṇatū guṇah padār-
 tha-vyūhah, etad-atiriktah padārtho nā 'stī 'ty arthah. athavā sattvā-'dīnām
 pratyeka-vyakty-ānantyam guṇa-ṣabdo vakti. ayaṁ ca pañca-viṇṇatiko
 guṇo dravya-rūpa eva dharmā-dharmā-abhedāt tu guṇa-karma-sāmānyā-
 'dīnām atīti 'vā 'ntarbhāvaḥ, etad-utukta-padārtha-sattve hi tato 'pi
 puruṣasya vivektavyatayā tad-asamgrāhe nyūnatā 'padyeta. etena sām-
 khyānām anyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣanīyah.
 dik-kālāu cū 'kāṣam eva, “dik-kālāv ākāṣa-'dibhya” ity-āgāmī-sūtrāt
 eta eva padārthāḥ paraspāra-praveśā-'praveśābhyām kvacit tantra ekam
 eva, kvacit tu saṭ, kvacit ca sodaṣa, kvacit ca saṁkhyā-'ntarāṁ apy upadi-
 ṣyante viśeṣas tu sādharma-vāidharmya-mūḍha iti mantavyam. tathā
 co 'ktam Bhāgavate

“ekasminn api dṛṣyante pravastānī 'tarāni ca
 pūrvasmīn vā parasmīn vā tattve tattvāni sarvaṇāḥ
 iti nānā-prasaṁkhyānam tattvānām rābhīḥ kṛtam
 sarvam nyāyīyam yukti-mattvād, vidusām kim aśobhanam?” iti

ete ca padārthāḥ ṣṭutisv api gaṁtāḥ, yathā Garbho-'panisadi “aṣṭāu
 prakṛtayah, sodaṣa vīkūḥ” iti, Praṇo-'panisadi ca “pṛthivī ca pṛthivī-
 mātrā ce” ity-ādīnā. evam Māitreyo-'panisad-ādīsv api aṣṭāu ca prakṛta-
 yah Kārikayā vyākhyātāḥ:

“mūla-prakṛtiḥ avikṛtiḥ, mahad-ādyāḥ prakṛti-vikṛtayah sapta, sodaṣakas tu vikāḥ, na prakṛtiḥ na vikṛtiḥ puruṣa” iti

ekam evā 'dvītiyam tattvam iti ṣṛuṭi-smṛti-piavādas tu sarva-tattvānām puruṣe jīvanena cākti-çaktimad-abhedene 'ty avirodhah layas tu sūkṣmā-bhāvenā 'vasthānam, na tu nāça iti tad uktam

“āsīj jñānam atho artha ekam evā 'vikalpitaṃ” iti.

avikalpitaṃ avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅgato vistareno 'papāḍitaṃ viçesas tv ayam, yat seçvara-vāde 'nya-tattvānām tatṛā 'vā 'vibhāgād içvara-cātanyam evāi 'kam tattvam; nirīçvara-vāde tu tri-veni-vad anyo-'nyā-'vibhaktatayā 'kasmin kūtasthe tejo-mandala-vad ātma-mandale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-āder avibhāgād ātmā 'vāi 'kam tattvam iti tathā ca vakṣyati “nā 'dvāita-ṣṛuṭi-virodho jāti-paṭivād” iti.

eteṣu padārtheṣv acāksuṣānām anumānena bodham pratipādayati sūtra-jātena;

sthūlāt pañca-tanmātrasya. 62

bodha ity anuvaitate sthūlam tāvac cākṣuṣam eva, tac ca tanmātra-kāryatayo 'ktam tataḥ sthūla-bhūtāt kāryāt tat-kāranatayā tanmātrā-numānena sthūla-vivekato bodha ity arthah

ākāça-sādhāranyāya sthūlatvam atra bāhye-'ndriya-grāhya-gunakatvam çāntā-'di-viçesa-vattvam vā tanmātrāni ca, yaj-jātiyesu çāntā-'di-viçesa-trayam na tiṣṭhati, taj-jātiyānām çabda-sparça-rūpa-rasa-gandhānām ādhāra-bhūtāni sūkṣma-dravyāni sthūlānām aviçesāḥ,

“tasminś-tasmins tu tanmātrā, tena tanmātratā smṛtā.

na çāntā nā 'pi ghorāḥ te na mūdhāç cā 'viçesina”

iti Viṣṇupurāṇā-'dibhyah asyā 'yam arthah: tesu-tesu bhūtesu tanmātriāḥ tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyānām api tanmātratā smṛtā. te ca padārthāḥ çānta-ghora-mūdhā-'khyāḥ sthūla-gata-çabdā-'di-viçesāḥ çūnyā, eka-rūpatvāt. tathā ca çāntā-'di-viçesa-çūnya-çabdā-'di-mattvam eva bhūtānām çabdā-'di-tanmātratvam ity āçayah. ato 'viçesino 'viçesa-samjñitū iti çāntam sukhā-'tmakam, ghoram duḥkhā-'tmakam, mūdhām mohā-'tmakam tanmātrāni ca devā-'di-mātra-bhogyatvena kevalam sukhā-'tmakāny eva, sukhā-'dhikyād iti.

atre 'dam anumānam apakāṣa-kāsthā-'pannāni sthūla-bhūtāni sva-viçesa-gunavad-dravyo-'pādānakāni, sthūlatvāt, ghata-patā-'di-vad iti atrā 'navasthā-'pattiyā sūkṣmam ādayāi 'va sādhyam paryavasyati. anukūla-tarkaç cā 'tra: kāraṇa-guṇa-kṛpāmena kārya-guṇo-'tpatter bādhaka-

vyatirekena ; anibharyatvam gruta-smṛtayaç ce ti prikrteḥ çabda-sparçā-
di mattve tu asti

“ çabda-sparçā-vihīnam tad rūpā-'dibhir asamyutam.
triguṇam taj jagad-yonir an-ādi-*prabhavā*-pyayam ”

iti Viṣṇupurāṇā di-vākya-jātam buddhy-ahamkārayoç ca çabda-sparçā-
'di-mattve bhūta-kāranatva-gruta-smṛtaya eva bādhnkāḥ santi; oālīye-
ndriya-grāhya-jātiya-viçesa-guṇa-vattvasyāi 'va bhūta-lakṣanatvena tayor
apī bhūtattvā-'pattiyā svasya sva-kāranatvā-'nupapatter iti « nanv evam
kārana-dīavyesu rūpā-'dy-abhāve tanmātra-rūpā-'deh kim kāranam? » iti
cet, sva-kāraṇa-dīavyānām nyūnā-'dhika-bhāvenā nyo-'nyam samyoga-
viçesa eva; haridrā-'dīnām samyogasya tad-*nibhāyā*-*rabdha*-dīavye iaktā-
rūpā- di-hetutva-daiçanāt distā-'nusārena svā-'çraya-hetu-samyogūnām
eva rūpā-'di-hetutva-sambhāve tūkikānām paramāṇusu rūpa-kalpanam tu
heyam sajātiya-kāraṇa-guṇasyāi 'va kārya-guṇā-'*sambhakate* 'ti tu tesām
apī na nīyamah, trasārenu-mahattvā-'dāv avayava-bahutvā-'der eva tāu
apī hetutvā- bhvupagamād iti dik

indriyā-'numānam cā 'kāçā-'numāna-vad daiçana-sparçana-vacanā-'di-
bhūh pratyakṣābhī vīttibhir eve 'ti tad atra no 'ktam; tattvā-'ntarīna
tattvā-'ntarī-'numānānām eva prakṛtatvād iti na nyūnatī

tanmātrānām co 'tpattāu Yoga-bhāṣyo-'kta-priakriyāi 'va grāhyā; yathā
'hamkāre çabda-tanmātram, tataç cā 'hamkāra-sahakṛtāe çabda-tanmā-
trāe çabda-sparçā-guṇakam sparçā-tanmātram, evam kramenāi 'kāka-
guṇa-vṛddhyā tanmātrāny utpadyanta iti yā tu

“ ākūças tu vikurvānah sparçā-mātram sasarça ha;
balavān abhavad vāyus, tasya sparço guṇo mata ”

ity-ādinā Viṣṇupurāṇe sparçā-'di-tanmātra-sṛstir ākūçā-'di-sthūla-bhūta-
catustayād uktā, sā bhūta-rūpena paṇnamāna-rūpāi 'va mantavyā; ākūçā-
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpena svā-'nugata-
tanmātrāḥ svo-'pastambhataḥ paṇnamayantī 'ti.

bāhyā-'bhyantarābhyām tāiç cā 'hamkārasya 63.

bāhyā-'bhyantarābhyām indriyābhyām tāḥ pañca-tanmātrūç ca kāryāis
tat-kāraṇatayā 'hamkāryā 'numānena bodha ity arthah ahamkāraç cā
'bhīmāna-vīttakam antahkarana-dravyam, na tv abhīmāna-mātram. dīavy-
asyāi 'va loke dravyo-'pādānatva-daiçanāt; susupty-ādāv ahamkāra-vītti-
nāçena bhūta-nāça-pīasāṅgād vāsana-'çrayatvenāi 'vā 'hamkāra-'khyā-
dravya-siddheç ce 'ti

atre 'ttham anumānam tanmātre-'ndriyāny abhīmānavad-dīavyo-'pā-
dānakāmi; abhīmāna-kārya-dravyatvāt, yan nāi 'vam, tan nāi 'vam. yathā
'puruṣā-'dir iti

« nanv abhimanavad dravyam eva siddham » iti ced, ahaṁ gaura ity ādi-vṛtty-upādānatayā cakṣur-ādi-vat tat-siddheḥ, anena cā 'numānena mana-ādy-atireka-mātrasya tat-kāranatayā prasādhyatvāt atia cā 'yam anukūlas tatkah "babu syām, prajāyeye" 'ty-ādi-ṣṛuṭi-smṛtibhyas tāvad bhūtā-'di-srstei abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-siṣṭāu kāranatayā 'bhimānah siddhah tatra cūi kūrtha-samavāya-pratyāsattya 'vā 'bhimānasya srsti-hetutvam lāghavāt kalpyata iti « nanv evam kulālā-'hamkārasya 'pi ghato-pādānatvā-'pattya kulāla-muktāu tad-antahkarana-nāḥ tan-nimīta-ghata-nāḥ syāt. na cūi 'tad yuktam; puruṣā-'ntarena sa evā 'yam ghata iti pratyabhijñāyamānatvād » iti. māi 'vam' mukta-puruṣa-bhoga-hetuparīnāmasyā 'va tad-antahkarana-mokṣo-'ttaram ucchedāt. na tu parīnāma-sāmānyasyā 'ntahkarana-svaiūpasya vo 'chedah; "kṛtārtham prati nastam apy anastam tad-anya-sādhāranatvād" iti Yoga-sūtre mukta-puruṣo-'pakāra-nasyā 'py anya-puruṣārtha-sādhakatva-siddher iti athavā ghata-'disv api Hiranyagarbhā-'hamkāra eva kāranam astu, na kulālā-'dy-ahamkāras, tathā 'pi sāmānya-vyāptāu na vyabhiçārah samasti-buddhy-ādy-upādānikā 'va hi siṣṭi purānā-'diṣu sāmkhya-yogayoḥ ca pratipādyate, na tu tad-aṇḍa-vyasti-buddhy-ādy-upādānikā, yathā mahā-prthivyā eva sthāvāra-jāigamā-'dy-upādānatvam, na tu pṛthivy-aṇḍa-loṣṭā-'dei iti

tenā 'ntahkaranasya. 64.

tenā 'hamkārena kāryena tat-kāranatayā mukhyasyā 'ntahkaranasya mahad-ākhyā-buddher anumānena bodha ity arthah atrā 'py ayam prayogaḥ ahamkāra-dravyam niçcaya-vṛttimad-dravyo-'pādānakam, niçcaya-kārya-dravyatvāt; jan nāi 'vam, tan nāi 'vam, yathā puruṣā-'dīr iti. atirā 'py ayam tarkah sarvo 'pi lokah padārtham ādāu svarūpato niçcītya paçcād abhimanayate <ayam aham, maye 'dam kartavyam> ity-ādi-rūpene 'ti tāvat siddham eva. tatrā 'hamkāra-dravya-kāranā-'kāṅkṣāyām vṛttyoh kārya-kāraṇa-bhāvena tad-açrayayor eva kārya-kāraṇa-bhāvo lāghavāt kalpyate; kāranasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti çrutāv api "sa īksām-cakre," "tad āksate" 'ty-ādāu sargā-'dy-utpanna-buddhita eva tad-itarā-'khila-srṣtir avagamyata iti

yady apy ekam evā 'ntahkaranam, vṛtti-bhedena trividham lāghavāt;

"guṇa-ksobhe jāyamāne mahān prādu-babhūva ha,
mano mahānç ca vijñeya. ekam tad vṛtti-bhedata"

iti Lāṅgāt; "pañca-vṛttir mano-vad vyapadiçyata" iti Vedānta-sūtreṇa prāna-drṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheç ca, anyathā niçcayā-'di-vṛttibhir iva bhrama-samçaya-nidrā-krodhā-'di-vṛttibhir api sva-sama-samkhyā-'nantā-'ntahkaranā-'patteh. buddhy-ādisv avyava-sthayā mana-ādi-prayogasya Pātāñjalā-'di-sarva-çāstresv anupapatteç ca

tatha pi vança-parvasv iva vantarā bhedam aṅgītya .tā karana-traye
kriamāh kāiṇya-kāiṇa-bhāvaḥ co 'ktah, yogo-'payogi-ṛuti-smṛti-paribhāsā-
'nusārād iti mantavyam. tad uktam Vāsiṣṭhe :

“ aham-artho-'dayo yo 'yam cittā- tmā vedanā-'tmakah,
etac citta-drumasyā 'sya bījam viddhi mahāmate.

etasmāt prathamō-'dbhinnād āṅkuo 'bhūnavā-'kṛtāh
niḡeayā-'tmā nirākāro, buddhir ity abhidhīy ate

asya buddhy-abhidhānasya yā 'ūkurasya prapīnatā
samkalpa-rūpīnī, tasyāc citta-ceto-mano- bhidhe ” 'ti.

aham-artho 'ntahkarana-sāmānyam atra vākye bījā-'ūkuo-nyāyenāi 'kasyāi
'vā 'ntahkarana-vrksasya vṛtti-mātra-rūpena cittā-'dy-ākhyā-'vasthā-bhedāh
kriamāh tu viddhāh parimānā uktā iti. sāmkhya-ḡāstie ca citta-vṛttikasya
cittasya buddhāv evā 'ntarbhāvah, ahamkānasya cā tra vākye buddhāv
antarbhāvah

tatah prakṛteḥ 65.

tato mahat-tattvāt kāryāt kāranatayā prakṛteḥ anumānena bodha ity
arthah. antahkarana-sāmānyasyā 'pi kāryatvam tāvad ekadā pañce-'ndriya
jñānā-'nutpattiyā madhyama-parimānatayā dehā-'di-vad eva siddham; ṛuti-
smṛti-prāmānyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-
duhkha-moha-dharmīnī buddhiḥ sukha-duhkha-moha-dharmakā-dravya-
janyā; kāryatve satī sukha-duhkha-mohā-'tmakatvāt; kāntā-'di-vad iti
kāraṇa-guṇā-'nusārenāi 'va kāiṇya-guṇāu-'cītyam cā 'tiā 'nukūlas tarkah,
ṛuti-smṛtayo 'pi 'ti mantavyam. « nanu viṣayesu sukhā-'di-matve prāmā-
nam nā 'stī: aham sukhī 'ty-ādy-evā-'nubhavāt; tat katham kāntā-'di-viṣayo
disīānta' » iti cen, na, sukhā-'dy-ātmake-buddhi-kāryatayā stak-sukham
candana-sukham ity-ādy-anubhavena ca viṣayānām api sukhā-'di-dharma-
katva-siddheh; ṛuti-smṛti-prāmānyāc ca kim ca yasyā 'nvaya-vyatirekān
sukhā-'dinā sahā drīyete, tasyāi 'va sukhā-'dy-upādānatvam kalpyate,
tasya nimittatvam parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-
kalpanā-gāuravāt api cā 'nyo-'nya-samvādena pratyabhiññayā ca viṣayesu
saiva-purusa-sādhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahanāyā 'man-
naye vṛtti-niyamā-'di-kalpanā-gāuravam ca phala-mukhatvān na doṣā-
'vaham: anyathā pratyabhiññayā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-
kalpanā-gāuravād iti. viṣaye 'pi sukhā-'dikam ca Mūrkandeye proktam

“ tat santu cetasy athavā 'pi dehe sukhām duhkham ca, kim mamā 'tre ” 'ti.

aham sukhī 'ty-ādi-pratyayas tv aham dhanī 'ty-ādi-pratyaya-vat
sva-svāmi-bhāvā-'khyā-sambandha-viṣayakah tesām pratyayānām sam-
avāya-sambandha-viṣayakatva-bhrama-nirāsā-'rtham tu sukhī-dukkhī-mū-
dhebhyaḥ puruso vivīcyate ḡāstiesv iti.

ṣabdā-'disu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu vā ṣabdā-'disu sāksād eva sukham ukta-priamānebhyaḥ.

viśaya-gata-sukhā-'deṣ ca buddhi-mātra-grāhyatvam phala-balāt. yat tu viśayā-'samprayoga-kāle cānti-sukham sāttvikam susupty-ādāu vyajjate, tad eva buddhi-dharma ātma-sukham ucyate ity yady api vāṛṣeṣikā-'dyā api tārkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate, tathā 'pi bahula-ṣṛuṭi-smṛty-upodbalanena 'smābhir anumitāi 'va vyavasthā mumuksubhir upādeyā, mūla-ṣāṭhilya-dosena parā-'numānānam durbala-tvāt ata eva "tarkā-'pratisthānād" iti Vedānta-sūtrenā 'pratisthā-dosataḥ kevala-tarko 'pāstah tathā Manunā 'pi

"ārsam dharmo-'padeṣam ca veda-ṣāstrā- virodhinā
yas tarkenā 'nusamdhatte, sa dharmam veda, ne 'tara"

ity vedā-'viruddha-tarkasyāi 'vā 'rtha-niṣṣeṣāyatvam uktam. tasmāt

"ṣṛotavyaḥ ṣṛuṭi-vākyaebhyo mantavyaḥ co 'papattibhir"

ity-ādi-vākyaebhyaḥ śravaṇa-samānā-'īthakam eva mananam balavat, anyā-'kāraṇa mananam tu pareṣām durbalam evam puruṣe 'pi sukha-duḥkhā-'di-matvena teṣām anumānam bahula-ṣṛuṭy-ādi-virodhād durbalam iti dik prakṛti-gata-viṣeṣam ca paṣcād vakṣyāmah.

«nanv akhila-jadebhyaḥ puruṣa-viveka eva muktāu hetuḥ, tat kim-artham jādānām anyo-'nya-viveko 'tra darśita» iti cet, prakṛty-ādi-tattvo-'pāśanayā sattva-ṣuddhy-artham vivekasyā 'py apekṣitatvād iti kārya-kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā, yatho 'kta-kārya-kāraṇa-bhāva-ṣūnyasya puruṣasya prakāśā-'ntarenā 'numānatas, tathā siddhim āha

samhata-parārthatvāt puruṣasya 66.

samhananam ārambhaka-samyogah; sa cā 'vayavā-'vayavy-abhedāt prakṛti-kārya-sādhāraṇah. tathā ca samhatānām prakṛti-tat-kāryānām parārthatvā-'numānena puruṣasya bodha ity arthah tad yathā- vivādā-'spadam prakṛti-mahad-ādikam parārtham, sve-'tarasya bhogā-'pavarga-phalakam; samhatatvāt, ṣayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'samhata eva puruṣaḥ siddhyati; tasyā 'pi samhatatve 'navasthā-'patteḥ Pātañjale ca "parāṁśam samhatya-kāritvād" iti sūtra-kāraṇā 'numānam kṛtam, tat tu yathā-ṣṛutam evā 'ntyā-'vayava-sādhāraṇam, itara-sāhityenā 'rtha-kriyā-kāritvasyāu 'va samhatya-kāritā-ṣabdā-'rthatvāt puruṣas tu viśaya-prakāṣa-rūpāyām svārtha-kriyāyām nā 'nyad apeksate, nitya-prakāṣa-rūpatvāt, puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣanāt, sambandhas tu nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam priyam bhavaty. ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-ṣṛuṭi-

smṛtayo 'nukūla-taikāḥ. anyae ca sukhā-di-mat pradhānā-'dikam yadi
svasya sukhā-'di-bhogā-rtham syāt. tadū tasya sāksāt sva-jñeyatve karma
kartā-virodhah, na hi dharmi-bhānam vinā sukhasya bhānam sambhavi-
aham sukhī 'ty evam sukhā-'nubhavād iti api ca samhanyamānānām
5 bahūnām gunānām tat-kūṣṭhānām cā 'neka-vikāṣānām aneka-cāritanya-guna-
kalpanāyām gaurāvena lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣah sarva-
samhatebhyah parah kalpayitum yuṣyate iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣa-'numānam uktam; puruṣār-
thasyā 'khila-vastu-samhanana-nimittatva-vacanāt ata eva sargā-'dy-ut-
10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dāu smaryate :

“nimitta-mātram evā 'sau sṛjyānām saṅga-karmani,
pradhāna-kāraṇī-bhūtā yato vāi sṛjya-çaktayaḥ. ”

“guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhisthītān, mune,
guṇa-vyāñjana-sambhūtiḥ saṅga-kūle, dvijo-'itame ”

15 ty-ādī kṣetrajñā-'dhisthīnām cā 'samāpta-puruṣārthasya puruṣasya sam-
yoga-mātram; guṇa-vyāñjanam mahat tattvam, kāraṇatayā triguṇa-'tma-
pradhāna-vyāñjakatvād iti.

tad evam acāksuṣānām anumāneṇa siddhiḥ uktā idānīm sarva-kāra-
natvo-'papattaye prakṛti-nityitvam upapādyate puruṣa-kāntasthya-siddhy
20 artham

mūle mūlā-'bhāvād amūlam mūlam. 67

trayo-viṇṇati-tattvānām mūlam upādānam pradhānam mūla-ḡuṇyam,
anavasthā-'pattiyā tatra mūlā-'ntarā-'sambhavād ity arthah

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādīnā pradhānasyā 'pi puruṣād utpatti-çṛavanāt puruṣa eva prakṛteḥ
mūlam bhavatu, puruṣasya nityatayā ca nā 'navasthū, 'vidyā-dvārakatayā
ca na puruṣa-kāntasthya-hīnā tathā ca smaryate

“tasmād ajñāna-mūlo 'yam samsārah puruṣasya hī ” 'ti. »

30 ity āçāṅkyā 'ha

pāramparye 'py ekatra pariniṣṭhe 'ti samjñā-mātram. 68

avidyā-'di-dvāreṇa pāramparayā puruṣasya jagan-mūla-kāraṇatve 'py
ekasminn avidyā-'dāu yatra kutra-ein nitye dvāre pārampariāyāḥ paryava-
sānam bhaviṣyati, puruṣasyā 'parināmitvāt. ato yatra paryavasānam, sā
5 'va nityā prakṛtiḥ, prakṛtiḥ iha mūla-kāraṇasya samjñā-mātram ity arthah

« nanv evam pañca vinçati tattvāni ti no pāpadyate malat-tattva-
kārana-vyakta-peksāya p jada tattva ntara-patter » ty aṣayena mula-
samadhanam aha

samānah prakrter dvayoh 69.

vastutas tu prakrter mūla-kārana-vicāre dvayor vādi-prativādinor
āvayoh samānah pakṣah etad uktam bhavati: yathā prakrter utpattih
ṣṛyāta, evam avidyāyā api

“ avidyā pañca-parvāi śā prādur-bhūtā mahātmana ”

ity-ādi-vākyaāḥ ata ekasyā avaṣyam gāuṇy utpattir vaktavyā; tatra ca
prakrter eva purusa-samyogā-’dibhir abhivyakti-rūpā gāuṇy utpattir yuktā,

“ samyoga-laksano-’tpattih kathiyate karma-jñānayoḥ ”

iti Kāuṇma-vākye prakṛti-purusayor gāuno-’tpatti-smaranāt, avidyāyāḥ ca
kvā-’pi gāuno-’tpatty-aṣavanāt tasyā anādītā-vākyaāni tu pravāha-rūpenāi
’va vāsanū-’dy-anādi-vākya-vad vyākhyeyāni ’ti avidyā ca mithyā-jñāna-
rūpā buddhi-dharma iti yoge sūtritam, ato na tattvā-’dhikyam

athavā dvayoh prakṛti-purusayoh samāna eva nyāya ity arthah

“ yataḥ pradhāna-purusāu yataḥ cāi ’tac carā-’caram,
kūranam sakalasyā ’sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyaāḥ puruṣasyā ’py utpatti-ṣṛavanād iti bhāvah tathā ca puru-
ṣasye ’va prakrter api gāuṇy evo ’tpattih; nityatva-ṣṛavanād ity api samā-
nam iti. tasmāt prakṛti evo ’pādānam jagataḥ, prakṛti-dharmaḥ cā ’vidyā
jagan-nimitta-kāranam, tathā puruṣo ’pi ’ti siddham yat tu

“ avidyām āhuḥ avyaktam sarga-pralaya-dharmī vāi,
sarga-pralaya-nirmuktaṁ vidyām vāi pañca-vinçakam ”

iti Moksadharmaṁ prakṛti-purusayor avidyā-vidye ’ti vacanam, tat tad-
ubhaya-visayatayo ’pacaritam eva. parināmitvena hi puruṣā-’pekṣayā pra-
krtir asatī ’ti tasyā avidyā-visayatvam uktam evam eva tasmin prakā-
rane sva-sva-kāranā-’pekṣayā bhūtā-’ntam kārya-jātam avidye ’ty uktam,
sva-svā-’pekṣayā ca sva-sva-kāranam vidye ’ti puruṣasya parināma-rūpam
jagad-upādānatvam tu prakṛty-upādhikam eva karitṛtvā-’di-vac chruti-
smṛtyor upāsā-’rtham evā ’nūdyate; anyathā “ ’sthūlam ananv ahrasvam ”
ity-ādi-ṣṛuti-virodhā-’patter iti mantavyam. māyā-ṣabdena ca prakṛtir evo
’cyate, “ māyām tu prakṛtim vidyād ” iti ṣṛutāu

“ asmān māyī sṛjate viçvam etat, tasminç cā ’nyo māyayā sanniruddha ”

iti pūrva-prakrānta-māyāyāḥ prakṛti-svai-ūpatā-vacanāt;

“ sattvam rajas tama iti prākṛtam tu guṇa-trayam,
etan-mayī ca prakṛtiḥ, māyā yā vāisnavī ṣṛutā,
lobha-ṣveta kṛsṇe ti tasyaḥ tadrg bahu praja ”

ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nāḥyā 'vidyā māyā-śabdā-rtho, nityatvā-
'nupapattēh. kim eā 'vidyāyā dravyatve śabda-mūrti-bhedo, gunatve ca
tad-ādhūratayā prakṛti-siddhiḥ, puruṣasya nūn-gunatvā-dibhyah. « atha
dravya-guna-karma-vilaksanāi 'vā 'smābhū avidyā vaktavye » 'ti cen, na;
5 “ tādrk-padārthā-pratīter ” uktatvād iti

« nanv evam cet prakṛti-puruṣā-dy-anumāna-prakāro 'sti, tarhi sarve-
śām eva katham viveka-mananam na jāyate ' » tatrā 'ha:

adhikāri-trāividyān na niyamah. 70

gravanā-dāv iva manane 'py adbhūtānmas trividyā, manda-madhyamo-
10 ttamā ity ato na sarveśām eva manana-niyamah, kutarkā-dibhir manda-
madhyamāyor bādha-satpratipaksitā-sambhavād ity arthah. mandār hi
bāuddhā-dy-ukta-kutarka-jāteno 'ktā-nūmānāni bādhyante, madhyamāḥ
ca Buddhā-dy-uktār eva vruddhā-kal-lūgāḥ satpratipaksitāni kriyante
ata uttamā-dhikānām evā 'lādīḥ-mananam bhavati 'ti bhāvah

15 prakṛteḥ svarūpam guṇa-sāmyam prāg evo 'ktam: sūksma-bhūtā-
'dikam ca prasiddham evā 'stī 'ty avaśistavoi mahad-ahamkārayoh svarū-
pam āha sūtrābhyām.

mahad-ākhyam ādyam kāryam, tan manah 71

mahad-ākhyam ādyam kāryam, tan mano manana-vṛttikam mananam
20 atra niṣcayas, tad-vṛttikā buddhir ity arthah:

“ yad etad viśrtam bījam pradhāna-puruṣā-tmakam
mahat tattvam iti proktam, buddhi-tattvam tad ucyate ”

ity-ādi-vākyebhyo buddher evā 'dya-kāryatvā-vagamāt.

caramo 'hamkārah 72

25 tasyā 'nantaro yah, so 'hamkaroti 'ty ahankāro 'bhumāna-vṛttika ity
arthah.

yato 'bhumāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaresām upapan-
nam ity āha.

tat-kāryatvam uttaresām 73

30 sugamam. evam tri-sūtiṁ vyākhyāya pāunaruktyā-ṇāṅkā 'pāstā

« nanv evam prakṛtiḥ sarva-kāranam iti śruti-smṛti-virodha » ity āṇā-
kāyām āha

ādyā-hetutā tad-dvārā pāramparye 'py, anuvat. 74

pāramparye 'pi sāksād ahetutve 'py ādvāyāḥ prakṛteḥ hetutā 'ham-

kārā-'diṣu mahad-ādi-dvārā 'stu, yathā vāṇesika-mate 'nūnām ghaṭā-'di-
hetutā dvyanukā-'di-dvārāi 've 'ty arthah

« nanu prakṛti-purusayor ubhayor eva nityatvāt prakṛter eva kāra-
natve kim niyāmakam? » tatrā 'ha.

pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ 75

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya
purusasyā 'parināmitvena kāranatā-hānyā 'nyatarasyāḥ kāranatvāu 'cītyam
ity arthah purusasyā 'parināmitve ce 'dam bījam. purusasya samhatya-
kāritve parārthatvā-'pattiyā 'navasthā asamhatya-kāritve saivadā mahad-
ādi-kārya-prasaṅgah prakṛti-dvārā parināma-kalpane ca lāghavāt tasyā
eva parināmo 'stu, puruṣe tu svāmitvena sraṣṭrto-'pacāro, yathā yodhesu
vartamānāu jaya-parājayāu rājany upacaryete, tat-phala-sukha-duhkha-
bhoktrtvena tat-svāmitvād iti.

kim ca dharmi-grāhaka-mānena kāranatayāi 'va prakṛteh siddhāu nā
'nya-kāranā-'kāṅksā 'stu; yathā dharmi-grāhaka-pramānena draṣṭṛtayā
puruṣa-siddhāu nā 'nya-draṣṭr-ākāṅkṣe 'ti api ca purusasya parināmitve
kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam
api sukha-dukkhā-'dikam na jñāyeta, tataḥ cā 'ham sukhī na ve 'ty-ādi-
samṣayā-'pattih atah sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pari-
nāmitvam sidhyati. tad uktam Yoga-sūtrenā. “ sadā jñātāḥ citta-vṛttayas,
tat-prabhoh puruṣasyā 'parināmitvād ” iti, tad-bhāṣyena ca: “ sadā jñāta-
visayatvam tu puruṣasyā 'parināmitvam paridīpayati ” 'ti. sadā prakāṣa-
svarūpatve 'pi yathā nāi 'kadā viśva-prakāṣatvam, tathā vakṣyāmaḥ.

prakṛter yugapat-kāranatvo-'papattaye vibhūtvam api pratipādayati
paricchinnaṁ na sarvo-'pādānam. 76

sarvo-'pādānam pradhānam na paricchinnaṁ, vyāpakam ity arthah
sarvo-'pādānatvam atra hetu-garbhā-viṣeṣanam, paricchinne tad-asambha-
vād iti. « nanu prakṛter aparicchinnaṁ no 'papadyate, prakṛti hi
sattvā-'di-guṇa-trayād atiriktā na bhavati, “ sattvā-'dīnām a-tad-dharma-
tvam tad-rūpatvād ” ity āgāmi-sūtrāt, Yoga-sūtra-bhāṣyābhyām spastam
avadhātavāc ca. tesām ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo
dharmā vakṣyamānā vibhūtvē satī virudhyante, sīsty-ādi-hetavaḥ samyoga-
vibhāgā-'dayaḥ ca no 'papadyanta » iti atro 'cyate paricchinnaṁ atī
dāṅṁkā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnaṁ, tad-abhāvaḥ ca vyā-
pakatvam. tathā ca jagat-kāranatvasya dāṅṁkā-'bhāva-pratīyogitā-'nava-
cchedakatvam eve 'ti prakṛter vyāpakatvam itī paryavasītam. yathā prā-
nasya sthāvara-jaṅgamā-'dy-akhila-śarīra-vyāpakatvam prānatva-sāmānyeno

cyate, prama-vyakti na sarva-deha-sambandhi, tadvat prakrte, vyapa-
katvam iti

prakrter akirya-katvā-dikam ca sādharṇya-vāidharṇya-sūtre pratipā-
dayisyāmah

na kevalam sarvo-pādānatvād, api tu

tad-utpatti-ṣruteḥ ca 77

tesām paricechinmānām utpatti-ṣravanāe ca; “atha yad alpam, tan ma-
tyam” ity-ādi-ṣrutisu manana-dharmakatvenā paricechinmasyo 'tpatty-ava-
gamāt, ṣruty-antarebhyaḥ ce 'ty arthah

idānīm prakṛti-kāranato-papattaye 'bhāvā-di-kāranatām nirasyati.
nā 'vastuno vastu-siddhiḥ 78.

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattih, ṣaṣa-ṣiṅgā jagad-
utpattyā moksā-dy-anupapattih, tad-adarṣanāe ce 'ty arthah

«nanu jagad apy avastu evā 'stu, svapnā-di-vad» iti tatrā 'ha:
abādhād adusta-kāraṇa-janyatvāc ca nā 'vastutvam. 79.

svapna-padārthasye 'va prapañcasya bādhah ṣruty-ādi-pramāṇāu nā
'sti; tathā ṣaṅkhi-pīṭmā-deḥ na duṣṭe-ndriyā-di-janyatvam api nā 'sti,
dosakalpane pramāṇā-bhāvād ity ato na kāryasyā 'vastutvam ity arthah
«nanu “vācā-rambhanam vikāro nāmadheyam, mittike 'ty eva satyam”
ity-ādi-ṣrutibhiḥ eva prapañcasya bādhō, bādhāc cā 'vidyā-khya-doso 'pi
sva-kāraṇe 'stī» 'ti cen, na, mīd-diṣṭānta-siddhy-anvathō-nupapattyā sva-
kāranā-peksakā-'sthānya-rūpā-sattva-paratvāt; tādig-vākyānām anyathā
ṣisty-ādi-vākyā-virodhāc ca kum ca ṣrutyā prapañca-bādhā ātmā-ṣrayah,
svasyā 'pi prapañcā-ntargatatayā bādhena tad-bodhitā-'rthe punah samāyā-
'pattiḥ ce 'ti. ata eva bādhā-bādhā-di-vāidharṇyād upalambhāc ca jāgrat-
prapañcasya svapna-khapuspā-di-tulyatvam ātmbandhena pratyācāste
Vedānta-sūtra-dvayam “vāidharṇyāc ca na svapnā-di-vad” iti, “bhīva
upalabdheḥ ce 'ti ca. “ne 'ti ne 'ti” 'ty-evamvidha-vākyāni ca viveka-
parāny eva, na tu svarūpataḥ prapañca-mūlha-parāni, “prakṛtā-tāvattvam
pratishedhati” 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mī-
māṃsā-bhāṣye 'smābhū vyākhyātāni

“nā 'vastuno vastu-siddhir” iti yad uktam, tatra hetum āha:

bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām
tat-siddhiḥ? 80

bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir
ghateta karanasyā 'bhāve 'sad rūpatve tu tad-abhāvāt kāryasya 'y asattvat

katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi va kāryasyāu 'cityād ity arthah.

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu; kim pradhāna-kalpanaye? » 'ti tatrā 'py āha.

na karmana, upādānatvā-'yogāt 81.

karmano 'pi na vastu-siddhur, nimitta-kāraṇasya karmano na mūla-kāraṇatvam, gunānām dravyo-'pādānatvā-'yogāt. kalpanā hi dr̥ṣṭā-'nusārenāi 'va bhavati; vāçesiko-'kta-gunānām co 'pādānatvam na kvā-'pi diṣṭam ity arthah. atra karmā-çabdo 'vidyā-'dīnām apy upalakṣakah, gunatvā-'viçeṣena tesām apy upādānatvā-'yogāt cakṣuṣaḥ paṭalā-'di-vad avidyāyāç cetana-gata-dravyatve tu pradhānasya samjñā-mātra-bheda iti.

tad evam parināmitvā-'parināmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko dar̥ṣitah idānīm viveka-jñānasyāi 'vā 'viveka-nāçadvārā parama-purusārtha-hetutvam, na tu tatra vādika-karmanām sākṣād-dhetutā 'stī 'ti yat prāg uktam "aviçesaç co 'bhayor" iti sūtrenā, tad eva prapañcayati pañcabhiḥ sūtibhiḥ

nā 'nuçravikād api tat-siddhiḥ; sādhyatvenā 'vṛtti-yogād apuruṣārthatvam 82

api-çabdena "na diṣṭāt tat-siddhur" iti prāg-ukta-dīṣṭa-samuccayah. guror anuçrūyata ity anuçravo vedah; tad-vihito yāgā-'dir ānuçravikam karma. tasmād api na pūrvokta-purusārtha-siddhiḥ; yataḥ karmā-sādhyatvena punar-āvṛtti-sambandhād atyanta-purusārthatvā-'bhāva ity arthah. karmā-sādhyasya cā 'nityatve çrūtiḥ: "tad yathe 'ha karma-jito lokah kṣiyata, evam evā 'mutra punya-jito lokah kṣiyata" iti 'ti.

"na karmanā, 'nya-dharmatvād" iti sūtrenā pūrvam karmanā bandho nirākrta, idānīm ca mokṣo nirākriyata ity apāunaruktyam « anyā-dharmatvena pūrvokta-hetunā bandha iva mokṣe 'pi karmano hetutvam nirākrta-prāyam iti punar āçāṅkai 'va no 'deti » 'ti cen, na, bandha-hetutvenā 'viveke siddhe tat-purusīyā-'viveka-jatvena karmanām tādīyatva-vyavastho 'papatteḥ iti

« nanv evam pañcā-'gñi-vidyā-rūpeno 'pāsanā-'khyā-karmanā tīrtha-māraṇā-'di-karmanā ca Brahma-lokam gatasya 'nāvṛtti-çrūtiḥ katham upapadyate? » tatrā 'ha.

tatra prāpta-vivekasyā 'nāvṛtti-çrūtiḥ. 83

tatrā 'nuçravika-karmanī Brahma-loka-gatānām yā 'nāvṛtti-çrūtiḥ, sā tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy āvṛttim pratipādayatām vākyā 'ntarāṅgīm virodha ity arthah tathā ca sū

py anavrttir viveka-jñānasya. va phalam, na tu saksad eva karmana ita
etac ca sasthā-'dhyāye prapañcayisyati; Brahma-mīmāṃsā-bhāṣye ca tayo
vākyaṇy udāhṛtyā 'smābhū vyākhyātāni

karmanas tu phalam tadā 'ha:

duḥkhād duḥkham, jalā-'bhiṣekavan na jādya-vimokaḥ 84

ānuçravikāt tu hūṣā-di-dosena duḥkhā-'tmaka-bhogena ca duḥkhāc
duḥkham duḥkha-dhātū 'va bhavati, na tu jādya-vimoko 'viveka-nivṛttih
duḥkha-vimokas tv atidūṇa eva tisthati, yathā jādya-'rtasya jalā-'bhiṣekāc
duḥkha-vṛttir eva bhavati, na tu jādya-vimokṣa ity arthah. tad uktam.

“yathā pañkena pañkā-'mbhah surayā vā surā-kṛtam,
bhūta-hatyām tathāi 'vāi 'kām na jajñāu māṣṭum ahati” 'ti.

çūyate ca Brahma-loka-sthānām Viṣṇu-pāṇsadānām api Jaya-Vijayā-'dīnān
punā-rāksasa-yonāu duḥkha-dhāre 'ti Kāṇikayā ce 'dam uktam:

“drṣṭavad ānuçravikah, sa hy aviçuddhi-ksayā-'tiçaya-yuktī” iti

« nanu nuskāmād antaryāga-japā-'di-rūpa-karmanā na duḥkham praty
uta moksah phalam çūyata » iti tatrā 'ha

kāmye 'kāmye 'pi, sādhyatvā-'viçesāt 85

kāmye 'kāmye ca karmanā duḥkhād duḥkham bhavati kutah? sādhi-
yatvā-'viçesāt, karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi tri-
gunā-'tmakatayā duḥkhā-'tmakatvād ity arthah

“na karmanā na prajāyā dhanena, tyāgenūi 'ke amitatvam ānaçur”

ity-ādi-çrutibhyaç ca karmanā na saksān moksah phalam itī bhāvah. tyā-
genūi 'bhūmāna-tyāgena. eke kecid evā 'mrtatvam ānaçuh, prāptavanto,
na sarve, abhūmāna-tyūgasya tattva-jñāna-janyatayā durlabhatvād ity
arthah

« nanu bhavan-mate 'pi katham jñāna-sādhyasya na duḥkhatvam, sādhi-
yatvā-'viçesād? » iti. tatrā 'ha:

nija-muktasya bandha-dhvansa-mātram param, na samāna-
tvam. 86

nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kārma-nāçenā yathok-
tabandha-nivṛtti-mātram param ātyantīkam viveka-jñānasya phalam, dhvaṇ-
saç cā 'vināçī, na tu karmanā iva sukhā-'dikam bhāva-rūpam kāyam, yena
nāçitayā duḥkha-dam tat syāt. karmanāç ca drṣṭa-kāranān vinā na sūksād
evā 'vidyā-nāçakatvam ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na
samānatvam jñāna-karmanor ity arthah. jñānān na j unar āvṛttih sambha-

vati aviveka-khyā-karaṇa-naṣṭad taddham tad evam viveka-jñānam
eva saksad-dhano-paya ty uktam

idānīm viveka-jñānasyā 'pi sāksād-upāyāḥ pramānāni parīkṣyante,
“ātmā vā are drastavyaḥ grotavyo mantavya” ity-ādi-ṣṭutibhir hi pramāna-
trayenā 'tma-jñānam ity avagamyate karmā-'dikam tv anyan mana-ādi-
pramānānām guddhy-ādi-karam eve 'ti.

dvayor ekatarasya vā 'py asamnikṛṣṭā-'rtha-paricchittāḥ pramā;
tat-sādhakatamam yat, tat trividham pramānam 87

asamnikṛṣṭaḥ pramātary anārūdhō, 'nadhigata ity yāvāt. evam-bhūtasā
'rthasya vastunaḥ paricchittir avadhāraṇam pramā, sā ca dvayor buddhi-
purusaḥ ubhayor eva dharmo bhavatu, kim vāi 'katara-mātrasyo, 'bha-
yathāi 'va tasyāḥ pramāyā yat sādhakatamam phalā-'yoga-vyavacchinnaṁ
kāraṇam, tat pramānam; tac ca trividham vakṣyamāna-rūpene 'ty arthah.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāya vastv ity, sam-
gaya-vyāvartanāya tv avadhāraṇam ity

atra yadi pramā-rūpam phalam purusa-niṣṭha-mātram ucyate, tadā bud-
dhi-vṛttir eva pramānam, yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-
samnikarsū-'dir eva pramānam puruṣas tu pramā-sākṣy eva, na pramāte
'ti yadi ca pāuruseya-bodho buddhi-vṛttiḥ co 'bhayam api pramo 'cyate,
tadā tū 'ktam ubhayam eva pramā-bhedena pramānam bhavati caksur-
ādīṣu tu pramāna-vyavahārah paramparayāi 'va sarvathe 'ti bhāvah. Pā-
tañjala-bhāṣye tu Vyāsa-devāḥ purusa-niṣṭha eva bodhaḥ prame 'ty uktah;
puruṣā-'rtham eva kāraṇānām pravṛtṭyā phalasya purusa-niṣṭhatāyā evāu
'cityāt ato 'trā 'pi sa eva mukhyaḥ siddhāntah na ca «puruṣa-bodha-
svai-rūpasya nityatayā katham phalatvam?» ity vācyaṁ, kevalasya nitya-
yatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parāgasyāi 'va vā pha-
latvād ity atre 'yam prakriyā indriya-pranālikayā 'rtha-samnikarṣeṇa
līṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāṇā vṛttir jāyate tatra ce 'ndriya-
samnikarsa-jā pratyakṣā vṛttir indriya-viṣeṣa-buddhy-ācṛitā; nayanā-'di-
gata-pittā-'di-dosāḥ pittā-'dy-ākāṇa-vṛtṭy-udayād ity viṣeṣah sā ca vṛttir
artho-'paraktā pratibimba-rūpena puruṣā-'rūdhā satī bhāṣate, puruṣasyā
'parināmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt, arthā-'kāratāyā
evā cā 'rtha-grahanatvāt; anyasya durvacatvād ity. tad etad vakṣyati
“japā-sphatikayor iva no 'parāgaḥ, kim tv abhimāna” ity. Yoga-sūtram ca.
“vṛtti-sārūpyam itaratre” 'ti, smṛtir api

“tasminc cid darpane sphāre samastā vastu-drṣṭayah;

imūś tāḥ pratibimbanti, sarasī 'va tata-drumā” ity

Yoga-bhāṣyam ca “buddheḥ pratisamvedī puruṣa” ity- pratidhvanivat

pratisamvedah samvedana-pratibimbah. tasyā 'cāya ity arthah. etena puruṣānām kūṭastha-vibhu-cidrūpatve 'pi na sarvadā saivā-'bhāṣana-prasaṅgah, asaṅgatayā svato 'rthā-'kāratvā-'bhāvāt, arthā-'kāratām vinā ca samyoga-mātrienā 'rtha-grahanasyā 'tīndriyā-'di-sthale buddhāv adīṣṭatvād iti puruṣe ca sva-sva-buddhi-vrttīnām eva pratibimbā-'rpana-sāmarthyam iti phala-balāt kalpyate; yathā rūpavatām eva jalā-'disu pratibimbana-sāmarthyam, ne 'tarasye 'ti rūpavattvam ca na sāmānyataḥ pratibimba-prayojakam, ṣabdashā 'pi pratīdhvani-rūpa-pratibimba-daiṣṇāt na ca «ṣabda-janyam ṣabdā-'ntaram eva pratīdhvanir» iti vācyam; sphatika-lāuhityā-'der api japā-sannikāsa-janyatā-'pattiyā pratibimba-mithyātva-siddhānta-ksater iti. pratibimbaḥ ca buddher eva paināma-viṣeso bimbā-'kāro jalā-'di-gata iti mantavyam. kecit tu «vrttāu pratibimbitam sad eva cāitanyam vrttam prakāśayati; tathā ca vrtti-gata-pratibimba eva vrttāu cāitanya-viśayatā, na tu cāitanye vrtti-pratibimbo 'stī» 'ty āhuh. tad asat, upadārṣita-ṣāstra-virodhena kevala-tarkasyā 'prayojakatvāt. vinigamanā-virahena vrtti-cāitanyayor anyo-'nya-viśayatā-'khyā-sambandha-rūpatayā 'nyo-'nyasminn anyo-'nya-pratibimba-siddheḥ ca; bāhya-sthale 'rthā-'kāratāyā eva viśayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva viśayatātvāu-'cītyāc ce 'ti ye tu tārīkikā jñānasya viśayatām ne 'cchanti, tan-mate jñāna-vyaktīnām anugamaka-dharmā-'bhāvena ghaṭa-viśayakam paṭa-viśayakam jñānam ity-ādy-anugata-vyavahāri-'nupapattih kecit tu tārīkikā anayāi 'vā 'nupapattiyā viśayatām atīkta-padārtham āhuh. tad apy asat; anubhūyamānām arthā-'kāratām viśaya viśayatā-'ntara-kalpane gāuravād iti.

«nanu tathā 'pi sva-svo-'pādhi-vrtti-rūpāi 'va vrtti-cāitanyayor anyo-'nya-viśayatā 'stu, svo-'pādhi-vrttitvenā 'vā nugamāt, alam ākāri-'khyā-pratibimba-dvayene '» 'ti cen, na; pratibimbah vinā svatvasyā 'pi durvaca-tvāt svatvam hi sva-bhukta-vrtti-vāsanā-vattvam bhogaḥ ca jñānam. tathā ca viśayatā-laksanasya viśaya-sāmagrī-ghatitatvenā 'tmā-'cāyah. tasmād acāitanya-cāitanyayor anyo-'nya-viśayatā-rūpo 'nyo-'nyasminn anyo-'nya-pratibimbah siddhah adhikam tu Yogavārttike drāṣṭavyam iti dik. atīā 'yam pramāti-'ādi-vibhāgaḥ:

pramātā cetanaḥ cūddhah, pramānam vrttir eva nah,
pramā 'rthā-'kāra-vrttīnām cetane pratibimbanam.

pratibimbita-vrttīnām viśayo meva ucyate,
sāksād-darṣana-rūpam ca sāksatvam vakṣvati svayam.

atīh syāt kāranā-'bhāvād vrtteḥ sāksy eva cetanaḥ.

Viśv-ādeḥ sarva-sāksatvam gāuṇam lūgā-'dy-abhāvata iti

«nanu

“yathā prakāśayati ek ī kṛtsnam lokam imam raviḥ,
kṣetran kṣetmī tathā kṛtsnam prakāśayati Bharate

ty adī vakyas prāṇa-d prakṛt puruṣa-viveke pramānam upanyastam
tat katham u yate trividham? » ita tatra 'ha

tat-siddhāu sarva-siddher nā 'dhikyā-siddhiḥ 88

trividha-pramāna-siddhāu ca sarvasyā 'rthasya siddher na pramānā-
'dhikyam sidhyati gāuravād ity arthah ata eva Manunā 'pi pramāna-
trayam evo 'panyastam.

“pratyakṣam anumānam ca çāstram ca vīvidhā-'gamam
trayam suviditam kāryam dharma-çuddhim abhīpsate ” 'ti

upamānā-'tīhyā-'dīnām cā 'numāna-çabdayoh praveçah; anupalabdhy-ādī-
nām ca pratyakṣe praveça iti. ukta-vākye ce 'dam anumānam abhīpretam.
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenā 'kena prakāçyam; svayam
aparakāçatvāt; trāḷokya-vad iti

tejaç-cāitanya-sādhāranam ca prakāçatvam akhando-'pādhīḥ prakāça-
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntam āçṛitya pramānānām
viçesa-lakṣanāni vaktum upakramate.

yat sambaddham sat tad-ākāro-'llekhi vijñānam, tat praty-
akṣam. 89.

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-
nam buddhi-vṛttis, tat pratyakṣam pramānam ity arthah atra sad ity-antam
hetu-garbha-viçesanam. tathā ca svā-'rtha-sannikarṣa-janyā-'kārasyā 'çrayo
vṛttīḥ pratyakṣam pramānam iti nīkarsah “vṛttīḥ sambandhā-'rtham
sarpatī ” 'ty āgāmī-sūtrān na vṛtته sannikarṣa-janyatvam ity ākāra-'çraya-
grahanam. caksur-ādī-dvāraka-buddhi-vṛttiç ca pradīpasya çikhā-tulyā
bāhyā-'rtha-sannikarsā-'nantaram eva tad-ākāro-'llekhī bhavati 'ti nā
'sambhavah.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ; sam-
baddha-vastv-ākāra-'bhāvād » ity āçāṅkya tasyā 'lakṣyatvena samādhatte:

yoginām abāhya-pratyaksatvān na doṣah. 90.

āndriyaka-pratyakṣam evā 'tra lakṣyam, yoginaç cā 'bāhya-pratyakṣa-
kāḥ, ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthah

vāstavam samādhānam āha:

līna-vastu-labdhā-'tiçaya-sambandhād vā 'doṣah 91.

athavā tad apī lakṣyam eva, tathā 'pi na doṣo, nā 'vyāptiḥ; yato līna-
vastusu labdha-yogaja-dharma-janyā-'tiçayasya yogi-cittasya sambandho
ghatata ity arthah atra līna-çabdah parā-'bhīpretā 'sannikṛsta-vācī sat

kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakrtesu sambandha-hetu-vidhayā labdhā-'tiçaye 'ti viçesanam atīçayaç ca vyāpakatvam vṛtti-pratibandhaka-tamo-nivṛtṭy ādiç ce 'ti idam eā 'trā 'vadheyam "yat sambaddham sad" iti pūrva-sūtre buddher artha-sannikarsasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādhāriane buddhy-artha-sannikarsa eva kāianam indriya-sannikarsās tu cākṣuṣā-'di-pratyakṣesu viçisyāi 'va kāranāni «nany evam indriya-sannikarsa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'patih.» māi 'vam' tamah-pratibandhena tadānim buddhi-sattvasya vṛtṭy-asambhavāt. tae ca tamah kadā-cid arthe-'ndriyayoh sannikarsena kadā-cic ea yogaja-dharmenā 'pasāiyate; aūjana-samiyogena nayana-mālīnya-vat. na eāi «'vam tad-dhetor eva tad astv iti nyāyene 'ndriya-sannikarsā-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv» iti vāçyam; susupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-siddheh,

"sattvāj jāgāranam vidyād, rajasā svapnam ādiçet,
prasvāpanam tu tamasā, turīyam trisu santatam"

ity-ādi-smṛtibhyah susupty-ādāu vṛtti-pratibandhakā-'ntarā-'sambhavāc ea, cākṣusa-vittāv api tamasah pratibandha-darçanāc ea. yat tu çuska-tārki-kāh susuptāu vṛtṭy-anutpādā-'rtham jñāna-sāmānye tvañ-mano-yogam kāi nam kalpayanti, tad asat; tvag-indriyo-'tpattech prāg api kevala-buddhyā Svayambhuvah sarva-pratyakṣa-çāvanāt, tvañ-mano-yogā-'nutpāde pi tamasa eva nimittatāyā vaktavyatvāc ea, kevala-tarkasyā 'pratiṣṭhā-dosa-grastatvāc ce 'ti dik.

«nanu tathā 'pī 'çvara-pratyakṣe 'vyāptih, tasya nityatvena sannikarsā-'janyatvād» iti. tatrā 'ha

īçvarā-'siddheh 92

īçvare pramānā-'bhāvān na dosa ity anuvartate ayam ce 'çvara-pratishedha eka-deçinām piāndha-vādenāi 've 'ti prāg eva pratipāditam; anyathā hī 'çvarā-'bhāvād ity evo 'cyeta īçvarā-'bhyupagame tu sannikarsa-janya-jātiyatvam eva pratyakṣa-lakṣanam vivakṣitam, sājūtyam ea jñānatva-sāksād-vyāpya-jātye 'ti bhāvah

«çruti-smṛtibhyām katham īço na sidhyati?» 'ty ākāṅkṣāyāni tarka-virodham lāukikam eva bādhakam āha -

mukta-baddhayor anyatarā-'bhāvān na tat-siddhiḥ 93

īçvaro 'bhimataḥ kim kleṣā-'di-mukto vū, tān baddho vā' anyatarasyā 'py asambhavān ne 'çvara-siddhir ity arthah.

ubhayathā py a-sat-karatvam 94.

muktatve satī sraṣṭrtvā-'dy-akṣamatvam, tat-prayojakā-'bhīmāna-rāgā-'dy-abbhāvāt, baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthah

« nanv evam iṣvara-pratipādaka-ṣrutinām kā gatiḥ? » tatrā 'ha :

muktā-'tmanah praçansā upāsā siddhasya vā 95.

yathā-yogam kācīc chrutir muktā-'tmanah kevalā-'tma-sāmānyasya jñeyatā-vidhānāya samnidhi-mātrāi-'ṣvareṇa stuti-rūpā prarocanā-'rthā; kācīc ca samkalpa-pūrvaka-sraṣṭrtvā-'di-pratipādikā ṣrutir siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ṣvarasyā 'bhīmānā-'di-mato 'pi gāuna-nitya-tvā-'di-mattvān nityatvā-'dy-upāsā-paire 'ty arthah

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhīsthātrtvam ṣṛṇyamānam no 'papadyate; loke samkalpā-'dinā parinamanasyāi 'vā 'dhīsthātrtvā-vyavahārād » iti tatrā 'ha

tat-samnidhānād adhīsthātrtvam, mani-vat 96

yadi samkalpena sraṣṭrtvam adhīsthātrtvam ucyate, tadā 'yam doṣah syāt asmābhis tu puruṣasya samnidhānād evā 'dhīsthātrtvam sraṣṭrtvā-'di-rūpam iṣyate mani-vat, yathā 'yas-kānta-maneh sāmīdhya-mātreṇa ṣalya-niskaisakatvam na samkalpā-'dinā, tathāi 'vā 'di-puruṣasya samyoga-mātreṇa prakṛter mahat-tattva-rūpena parinamanam; idam eva ca svopādhi-sraṣṭrtvam ity arthah. tathā co 'ktam.

“ niricche samsthite ratne yathā lohah pravartate,
sattā-mātreṇa devena tathā ce 'yam jagaj-janīh
ata ātmani kartṛtvam akartṛtvam ca samsthitam :
niricchatvād akartā 'sau, kartā samnidhi-mātrata ” iti

“ tad ākṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatīṣatī 'ti-vad gāunī; prakṛter āsanna-bahutara-guna-samyogāt. athavā buddhi-pūrvā-sṛṣṭi-viṣayam etādṛṣṭa-vākya-jātam, na tv ādi-sarga-param; tasyā 'buddhi-pūrvakatva-smaranād iti bhāvah, yathā Kāurme

“ ity esa prākṛtah sargah samkṣepāt kathito mayā;
a-buddhi-pūrvakas tv esa brāhmīm sṛṣṭim nibodhate ” 'ti

asya ca vākyaśyā 'di-puruṣa-buddhy-ajanyatvena samkoce gāuravam iti

na kevalam sargā-'dāv eva puruṣasya samyoga-mātreṇa sraṣṭrtvā-'dikam, api tv anyesv api samkalpā-'di-pūrvakesu bhūtā-'disv akhileṣu viṣesa-kāryesv api sarva-purāṇānām ity āha -

viçesa-kāryesv api jīvanām 97.

adhīsthātrtvam samnidhānād ity anusajyate antahkarano-'palakṣita-
syāi 'va jīva-śabdā-'rthatvam śasthā-'dhyāye vakṣyati tathā ca viçesa-
kārye visargā-'khye vyaṣṭi-srstāv api jīvanām antahkarana-pratibimbā-
cetanānām samnidhānād evā 'dhīsthātrtvam, na tu kenā 'pi vyāpārena;
kūṭastha-cin-mātra-rūpatvād ity arthah

«nanu cet sadā sarva-jña īçvaro nā 'sti, tarhi vedānta-mahā-vākya-
'rthasya vivekasyo 'padeçe 'ndha-paramparā-'çāṅkayā 'piāmānyam pra-
sajyeta.» tatrā 'ha:

siddha-rūpa-boddhrtvād vākya-'rtho-'padeçah 98.

Hiranyagarbhā-'dīnām siddha-rūpasya yathā'rthasya boddhrtvāt tad-
vaktikā-'yurvedā-'di-prāmānyenā 'vadhrtāt teṣām vākya-'rtho-'padeçah
pramānam iti çeṣah.

«nanu purusasya cet samnidhi-mātreṇa gāunam adhīsthātrtvam, tarhi
'mukhyam adhīsthātrtvam kasye?» 'ty ākāṅkṣāyām āha:

antahkaranasya tad-ujjvalitatvāl loha-vaḍ adhīsthātrtvam 99.

antahkaranasyā 'nupacāritam adhīsthātrtvam samkalpā-'di-dīśrakam
pratyetyavyam «nanvadhīsthātrtvam ghatā-'di-vaḍ acetanasya na yuktam»
tatrā 'ha loha-vaḍ tad-ujjvalitatvād iti. antahkaranam hi tapta-loha-vaḍ
cetano-ujjvalitam bhavati atas tasya cetanāyamānatayā 'dhīsthātrtvam
ghatā-'di-vyāvrttam upapadyata ity arthah «nanv evam cāitanyenā 'ntah-
karanasyo 'jjvalane cīteḥ saṅgitvam agni-vaḍ eva syād» iti cen, na,
nityo-ujjvala-cāitanya-samyoga-viçeṣa-mātrasya samyoga-viçeṣa-janya-cāita-
nya-pratibimbasyāi 'va vā 'ntahkarano-ujjvalana-rūpatvāt, na tu cāitanyam
antahkarane saṅkrāmati, yena saṅgitā syūt agner api hi prakāṣā-'dikam
na lohe saṅkrāmati, kim tv agni-samyoga-viçeṣa eva lohasyo 'jjvalanam
iti «nanv evam api samyogena parināmitvam» iti cen, na, sāmānya-guṇā-
turikta-dharmo-'tpattāv eva parināma-vyavahārād iti. ayam ca samyo-
ga-viçeso 'ntahkaranasyāi 'va sattvo-'dreka-rūpāt parināmād bhavati 'tu
phala-balāt kalpyate; puruṣasyā 'parināmitvena samyoge tan-nūmittaka-
viçeṣā-'sambhavād iti. ayam eva ca samyoga-viçeso buddhy-ātmanor
anyo-'nya-pratibimbane hetuḥ «nanu pratibimba-hetutayā samyoga-viçeṣā-
'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'itha-jñānā-
'deḥ samyoga-viçeṣād eva sambhavād» iti. māi 'vam! buddhāu cāitanya-
pratibimbaç cāitanya-darçanā-'rtham kalpyate, darpane mukha-pratibimba-
vat; anyathā karma-kartr-virodhena svasya sāksūt sva-darçanā-'nupapatteh
ayam eva ca cit-pratibimbo (buddhāu cit-chāyā-'pattai) iti, (cāitanyū-
dhyasa t cid aveṣa iti co cyate = y iç ca cita ye buddheḥ pratibimbah,

sa cā 'rūḍha-viṣayāḥ saha buddher bhānā-rtham isyate, arthā-kāratayā
 'vā 'itha-grahanasya buddheh sthale drṣṭatvena tām vinā samyoga-viṣeṣa-
 mātrenā 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-kārasya 'vā 'rtha-
 grahana-ṣabdhā-rthatvāc ce 'ti. sa cā 'ithā-kārah puruṣe parināmo na
 sambhavatī 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik sa cā 'yam
 anyo-nya-pratibimbo Yoga-bhāṣye Vyāsa-devāḥ siddhāntitah: "citi-ṣaktir
 aparināmīny apratisamkrāmā ca parināmīny arthe pratisamkrānte 'va tad-
 vṛttim anupatati; tasyāc ca prāpta-cāitanyo-'pagraha-rūpāyā buddhi-vṛtter
 anukāri-mātritatayā buddhi-vṛtty-aviṣṭā hi jñāna-vṛttr ity ākhyāyata" ity-
 ādinā. Yogavārttuke cāi 'tad vistarato 'smābhīḥ pratipāditam. kaṣṇit tu
 «buddhi-gatayā cic-chāyayā buddher eva sarvā-rtha-jñātrtvam, icchā-
 'dibhir jñānasya sāmānādhikaranyā-nubhavāt, anyasya jñānenā 'nyasya
 pravṛtty-anāucityāc ce » 'ty āha. tad ātmā-jñāna-mūlakatvād upekṣanīyam.
 evam hi buddher eva jñātrtve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-
 virodhah, puruṣe pramānā-bhāvaḥ ca; puruṣa-līṅgasya bhogasya buddhāv
 eva svī-kārāt. na ca «pratibimbā-nyathā-nupapattyā bimba-bhūtaḥ puru-
 ṣaḥ setsyati » 'ti vācyam, anyo-nyā-ṣrayāt prthag-bimba-siddhāu buddhi-
 stha-cāitanyasya pratibimbatā-siddhīḥ, pratibimbatā-siddhāu ca tat-prati-
 yogitayā bimba-siddhir iti. asman-mate ca jñātritayā puruṣa-siddhy-ananta-
 ram tasya jñeyatvā-nyathā-nupapattyā pratibimba-siddhāu nā 'nyo-nyā-
 'ṣrayah «atha vṛtti-sāksitayā bimba-rūpaḥ cetanaḥ siddhyati » 'ti cet, tarhi
 sāksina eva pramātrtvam apy ucitam; ubhayaor jñātrtva-kalpane gāuravāt,
 vṛtti-jñāna-ghaṭa-jñānayoh sāmānādhikaranyā-nubhavāc ca. kim cāi 'vam
 satī buddher eva bhoktrtve "bhoktr-bhāvād" ity āgāmi-sūtreṇa bhoktritayā
 puruṣa-sādhanaṁ virudhyeta «atha buddhi-gata-cic-chāyā-rūpeṇa samban-
 dhena bimbasyāi 'va jñānam, na tu citāu buddhi-pratibimbah kalpyata »
 ity etāvan-mātrī cet tasyā 'ṣayo varnyeta, tad apy asat; sūryā-dehī sva-
 pratibimba-rūpa-sambandhena jalā-'di-tat-stha-vastu-bhāṣakatvā-darṣanāt,
 kīranāir eva tad-ubhaya-bhāsanāt; maru-maṇīkā-dāu tu svā-dhyasta-jalā-
 'di-bhāṣakatvam drṣtam eve 'ti drṣtā-nusārenā 'smābhīḥ citāu buddhi-prati-
 bimba eva sarvā-itha-bhāna-hetutayā sambandhah kalpita ity yac co 'ktam
 «anyasya jñānenā 'nyasya pravṛtty-anupapattir » iti, tad api na; "akartu
 api phalo-pabbhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāya-
 dhikaranyasya drṣtānteno 'papādayiṣyamānatvāt, buddheh samkalpena
 deha-kriyāyām ivā 'trā 'pi samyoga-viṣeṣā-der eva nyāmakatvād iti

pratyakṣa-pramānam laksayitvā 'numānam laksayati

pratibandha-dṛṣṭah pratibaddha-jñānam anumānam 100.

pratibandho vyāptih, vyāpti-darṣanād vyāpaka-jñānam vṛtti-rūpam
 anumānam pramānam ity arthah anumānis tu pāuruseyo bodha iti

ṣabda-pramāṇaṁ laksyaṇaṁ

āpto-padeṣaḥ ṣabdah. 101

āptir atra योग्या; vedasyā 'pāruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-
mānatvāt tathā ca योग्या ṣabdas, taj-janyam jñānam ṣabdā-'khyam
pramāṇam ity arthah. phalam ca pāruṣeyah ṣabdo bodha itī.

pramāṇa-pratipādanasya svayam eva phalam āha :

ubhaya-siddhiḥ pramāṇāt, tad-upadeṣaḥ. 102.

ubhayor ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati, ata-
tasya pramāṇasyo 'padeṣaḥ kṛta ity arthah

tatra yenā 'numāna-viṣesena pramāṇena mukhyato 'tra prakṛti-puruṣāu
viviecyā sādhanīyāu, tad vainayati .

sāmānyato drṣṭād ubhaya-siddhiḥ 103.

anumānam tāvat trividham bhavati: pūva-vat, ṣesa-vat, sāmānyato
drṣṭam ce 'ti tatā pratyakṣī-kṛta-jātīya-visayakam pūva-vat, yathā
dhūmena vahnī-anumānam, vahnī-jātīyo hi mahānāsā-'dāu pūvam pra-
tyakṣī-kṛtaḥ vyatirekā-'numānam ṣesa-vat ṣeso 'pūvo 'rtho 'sya vi-
yatvenā 'stī 'ti ṣesa-vat; aprasiddha-sādhyakam itī yāvat, yathā pṛthivī-
tvēne 'tara-bhedā-'numānam: pṛthivī-'tara-bhedo hi prāg asiddhaḥ sāmā-
nyato drṣṭam ca tad-ubhaya-bhinnam anumānam yatā sāmānyataḥ
pratyakṣā-'di-jātīyam ādāya vyāpti-grahāt pakṣa-dharmatā-baleṇa tad-vijā-
tīyo 'pratyakṣā-'dy-arthah sādhyati; yathā rūpā-'di-jñāne kriyātvena kara-
navattvā-'numānam, atā hi pṛthivītvā-'di-jātīyam kūtūhā-'di-karanam
ādāya vyāptim grhītvā tad-vijātīyam atīndriyam jñāna-karanam īndriyam
sādhyata itī. tatā sāmānyato drṣṭād anumāṇād dvayoh prakṛti-puruṣayoh
siddhir ity arthah

tatā prakṛteḥ sāmānyato drṣṭam anumānam, yathā: mahat tattvam
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam: kāryatve satī sukha-
duḥkha-moha-dharmakatvāt, suvarṇā-'di-ja-kundalā-'di-vad ity-ādi.

puruse tu yady apy anumānā-'peksā nā 'stī, sarva-sammatatvāt, tathā
'pi prakṛty-ādi-viveke sāmānyato drṣṭam evā 'pekṣyate. tad yathā pra-
dhānam parāṇtham; sambhatya-kāritvāt, grhā-'di-vad itī. atā hi praty-
akṣa-siddham dehā-'dy-āribakatvam grhādiṣu grhītvā tad-vijātīyah puru-
ṣaḥ pradhānā-'di-paratvenā 'numīyate. dehā-'dīnām ca bhoktṛtvam avivek-
ena prāg grhītam ity ubhaya-siddhir itī

« yā pramāṇasya phala-bhūtā pramā-'khyā-siddhir uktā, tayā puruṣasya
parināmā-'pattir » ity āṣaṅkāyām tasyāḥ svarūpam āha

cid-avasāno bhogaḥ 104.

puruṣa-svarūpe cāitanye paryavasānam yasyāi, 'tādṛgo bhogaḥ siddhir ity arthah buddher bhogasya vyāvartanāya cid-avasāna iti, citah parināmitva-sadharmaṭvā-'di-ṣaṅkā-nirāsāyā 'vasāna-padam citāu bhogasya svarūpe paryavasatitvān na kāutasthyā-'di-hānir ity ācayah tathā hi pramānā-'khyā-vṛtty-ārūḍham prakṛti-puruṣā-'dikam prameyam vṛttyā saha puruse pratibumbitam sad bhāsate ato 'rtho-'parakta-vṛtti-pratibumbā-'vacchinnaṁ svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramānasya ca phalam iti. tataḥ ca pratibumba-rūpenā 'rtha-sambandhe dvāratayā vṛttinām karanatvam iti tad uktam Viṣṇupurāṇe

“grhītān indriyān arthān ātmane yah prayacchati,
antahkarana-rūpāya tasmāi viṣvā-'tmane nama” iti.

rājño hi karana-vargah svāmine bhogya-jātam samarpayati 'ti drṣtam iti. bhoga-ṣabdā-'ithaḥ cā 'bhyavaharanam, ātmasāt-karanam iti yūvat sa ca dehā-'di-cetanā-'ntesu sādharānah. viṣesas tv ayam. aparināmitvāt puruṣasya viṣaya-bhogaḥ pratibumbā-'dāna-mātram, anyesām tu parināmitvāt pusty-ādir apī 'ti ayam eva ca parināma-rūpah pāramārthiko bhogaḥ puruse pratisidhyate “buddher bhoga ivā 'tmanī” 'ty-ādibhir iti mantav-
yam

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā, cid-avasānatāyā evo 'bhaya-siddhitva-vacanād iti

« nanu kartuḥ eva loke kriyā-phala-bhogo drṣtah; yathā samcarata eva samcāro-'ttha-duhkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phalasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruse ghaṭete » 'ty āṣaṅkāyām āha.

akartur api phalo-'pabhogo 'nnādyā-vat 105.

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktah. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthah. avivekasya sva-svām-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgah sukha-dukkhā-'deh karma-phalatvam abhyupetya buddhi-gatam karma-phalam puruṣo bhuṅkta ity uktam.

idānīm puruṣa-gata-bhogasyā 'va karma-phalatvam svikṛtya buddhi-karmanā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha

avivekād vā tat-siddheḥ kartuḥ phalā-'vagamah 106.

athavā kartari phalam eva na bhavati, < sukham bhuñjīye > 'ty-ādī-kāmanābhir bhogasyā 'va phalatvāt. ato bhoktr-niṣtham eva phalam bhavati ṣāstra-vihitam phalam anusṭhātārī 'ti qāstresu kartuḥ phalā-

'vagamas tu tat-siddher akartṛ-nisthāyā bhogā-'khyā-siddheh kartṛ-buddhā,
avivekāḍ ity arthah. <yo 'ham karomi, sa evā 'ham bhūṇja> iti hi lāukikā-
'nubhava itī; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me
bhūyād> iti-vat phala-sādhana-tvenā 'vo 'papadyate bhogas tu nā 'nyasya
sādhanaṁ. atah sa eva phalam itī mukhyah siddhāntah bhogasya puru-
sa-svarūpatve 'pi, vāṇīśakānām mate croti-vat, kāryatā bodhyā, sukhā-
'dy-avacchinna-citer eva bhogatvāt asmiṇṇ ca bhogasya phalatva-pakṣe
duhkha-bhogā-'bhāva evā 'pavaigo bodhyah. athavā bhogyatā-rūpa-svatva-
sambandhena sukha-dukhā-'bhāvayor eva phalatvam astu; tena samban-
dhena dhanā-'der iva sukhā-'der api purusa-nisthatvād itī

tad evam pramānāni pramāna-phala-bhūtām prameya-siddhum ca prati-
pādyā prameya-siddher api phalam āha

no 'bhayam ca tattvā-'khyāne 107

pramānena prakṛti-puruṣayos tattvā-'khyāne tattva-sāksātkāre saty-
ubhayam api sukha-dukhhe na bhavatah, "vidvān haṣa-ṣokāu jahātī"
'ti cūter, nyāyāc ce 'ty arthah

samksepato vivekenā 'numāpitāu prakṛti-purusāu. tayoh prakṛti-
puruṣayor anumāne 'vāntara-viṣeṣā itah param adhyāya-samūptim yāvad
vicāryāh, tatā cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam
apākaroti.

visayo 'visayo 'py atidūrā-'der hāno-'pādānābhyām indriya-
sya 108

indriyā-'nupalabhyatā-mātrāto ghatā-'dy-abhāva-vat pratyakṣena cār-
vākāh prakṛty-ādy-abhāvah sādhyatū na śakyate; yato vidyamāno
'py artha indriyānām kāla-bhedena visayo 'viśayaḥ ca bhavati, atidūratvā-
'di dosād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthah. sāmagrī-sam-
avadhāne saty anupalambhasyā 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-
upalambhe tu vaksyamāna-pratibandhān na sāmagrī-samavadhānam itī
bhāvah atidūrā-'dayaḥ ca dosā viśasya kāṁkayā paigānitāh

"atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt

sāuksmyād vyavadhānād alībhavāt samānā-'bhinūrāc ce" 'ti

samānā-'bhinūrāh sajātīya-samvalanam, yathā māhīṣe gavya-mūchanān mā-
hīsatvā-'grahanam itī

«nanv atidūratvā-'disu madhye prakṛty-ādy-upalambhe kim prati-
bandhakam?» itī tatrā 'ha.

sāuksmyāt tad-anupalabdhiḥ. 109.

tayoh pūrvoktayoh prakṛti-puruṣayor anupalabdhis tu sāuksmyād ity
arthah s tva : ca na nutvān, viśva-vyapanāt nū pi duruhatva-

dikam, durvacatvat, kim tu pratyakṣa prama-pratibandhika jatiḥ. yoga-
ja-dharmasya co 'ttejakatayā prakṛti-purusā-'dīnām pratyakṣa-pramā bhava-
ti. jāti-sāmkaryam ca na doṣā-'vahaṃ.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam, yoga-ja-dharma-
co 'ttejaka eve 'ti.

«nanv abhāvād evā 'nupalabdhī-sambhave kim-aitham sāukṣmyam
kalpyate? anyathā ca ṣaṣa-ṣrūṅā-'der api sāukṣmyād anupalabdhīḥ kim
na syād?» iti tatrā 'ha

kārya-darṣanāt tad-upalabdheḥ. 110

kāryā-'nyathā-'nupapattyā prakṛty-ādī-siddhāu satyām tesām sūkṣma-
tvam kalpyate anumānāt pūrvam ca sūkṣmatvā-'di-samṣayenā 'bhāvā-
'nirnayād anumānam upapadyata ity arthah.

atra cañkate.

vādi-vipratipattes tad-asiddhir iti cet, 111

«nanu kāryam oed utpatteh prāk siddham syāt, tadā tad-ādharatayā
nityā prakṛtiḥ setsyati, kārya-sāhityenāi 'va kāranā-'numānasya vaksya-
mānatvāt vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir» iti yadī 'ty
arthah.

abhyupetya pariharati

tathā 'py ekatara-drṣṭyāi 'katara-siddher nā 'palāpah. 112

mā stu sat kāryam, tathā 'py ekatarasya kāryasya drṣṭyā 'nyatarasya
kāranasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva
tata eva ca parināminah sakāṣād aparināmitayā purusasya vivekena
mokso-'papatih ity arthah.

anenāi 'vā 'bhyupagama-vādena vāṇṇṣikā-'dy-āstika-ṣāstram pravartate.
ato na sat-kārya-vādi-ṣrutī-smṛti-virodhe 'pi tesām anṇā-'ntareṣv aprāmā-
nyam iti mantavyam

paramā-'rthatah parihāram āha:

trividha-virodhā-'patteḥ ca 113

sarvam kāryam trividham sarva-vādi-siddham: atītam anāgatam var-
tamānam iti. tatra yadī kāryam sadā san ne 'syate, tadā trividhatvā-
'nupapattih, atītā-'di-kāle ghatā-'dy-abbhāvena ghatā-'der atītā-'di-dharma-
katvā-'nupapatteh, sad-asatoḥ sambandhā-'nupapatteh, kim ca pratiyogitva-
sya pratiyogi-svarūpatve tad-dosa-tādavasthyāt. abhāva-mātra-svarūpatve
patā-'dy-abbhāvo ghatā-'dy-abbhāvah syāt, abhāvatvā-'viṣeṣāt; abhāveṣv api
ivarūpato viṣeṣā-'ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt
'«atha pratiyogy evā 'bhāva-viṣeṣaka» iti cen, na asataḥ pratiyoginah

prāg-abhāvā- dīṣṇ viṣesakatvā-'sambhavād iti tasmān nityasyāi 'va kārya-
 syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ. <ghato 'tīto>
 <ghato vartamāno> <ghato bhaviṣyann> iti pratyayānām tulya-rūpatāu-
 'cityāt; na tv ekasya bhāva-visayatvam anyayoḥ cā 'bhāva-visayatvam iti
 te evā 'tītā-'nāgatatve avasthe dhvansa-prāgabhāva-vyavahāram janayataḥ,
 tad-atirikṭā-'bhāva-dvaye pramānā-'bhāvād iti dīk; adhikaṃ tu Pātāñjale
 drastavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvān apy adhikarāna-svarūpān eva.
 na cā « 'vam pratiyogi-sattā-kāle 'py adhikarāna-svarūpā-'napāyād atyantā-
 'bhāva-pratyaya-prasaṅga » iti vācyaṃ, parān api pratiyogimatī deḥ tad-
 atyantā-'bhāvā-'nāgikārit; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-
 yor eva sāmāyikā-'tyantā-'bhāvatva-sambhāvāc ca tasmān nā 'smat-sid-
 dhānte 'bhāvo 'trikṭaḥ kim ca <ghato dhvasto> <ghato bhāvī> <nā 'yam
 ghaṭo> <ghaṭo 'tra nā 'stī> ty-ādi-pratyaya-niyāmakatayā kimcid-vastv-
 ākāṅksāyām tad bhāva-rūpam eva kalpyate lāghavāt abhāvasyā 'drśasya
 kalpane gāuravād iti mantavyam

itaḥ ca sat-kārya-siddhiḥ ity āha.

nā 'sad-utpādo, nr-ṣrṅga-vat. 114

nara-ṣrṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthah.

atra hetum āha.

upādāna-niyamāt. 115.

midy eva ghaṭa utpadyate, tantusv eva paṭa ity evam kāryānām
 upādāna-kāranam prati niyamo 'sti sa na sambhavatī; utpattēḥ prāk
 kārane kāryā-'sattāyām hi na ko 'pi viṣeso 'sti, yena kameid evā 'santam
 janayen, nā 'ntaram iti. viṣeṣā-'nāgikāre ca bhāvatvā-'patter gatim asattayā
 sa eva ca viṣeso 'smābhiḥ kāryasyā 'nūgatā-'vasthe 'ty ucyaṭa iti etena,
 yad vāṣeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakam kalpayanti, tad
 apy apāstaṃ; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām
 drśtatvād anyā-'napekṣatvāc ca kim cā 'bhāvesu svato viṣeṣe bhāvatvā-
 'pattih, pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-
 nām aviṣeṣitatayā na kāryo-'tpattāu niyāmakatvam yuktam iti.

upādāna-niyame pramānam āha.

sarvatra sarvadā sarvā-'sambhavāt. 116.

sugamam upādānā-'niyame ca sarvatra sarvadā sarvam sambhaved ity
 ācāyah.

itaṣ ca na sad utpāda ity aha

çaktasya çakya-karanāt 117

kārya-çakti-mattvam evo pādāna-kāranatvam. anyasya durvacatvāt; lāghavāc ca. sā çaktiḥ kāryasyā 'nāgatā'-vasthā ve 'ty atah çaktasya çakya-kārya-karanān nā 'sata utpāda ity arthah.

itaṣ ca

kāraṇa-bhāvāc ca 118.

utpatteh prāg api kāryasya kāranā-'bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthah kāryasyā 'sattve hi sad-asator abhedā-'nupapattiḥ iti

utpatteh prāk kāryānām kāranā-'bhede ca çrutayah. "tad dhe 'dam tarhy avyākrtam āsīt," "sad eva, sāmumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ

çāṅkate:

na bhāve bhāva-yogaç cet, 119.

«nanv evam kāryasya nityatve satī bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavatī; asataḥ sattva evo 'tpatti-vyavahārād » iti ced ity arthah

pañharatī.

nā, 'bhivvyakti-nibandhanāu vyavahārā-'vyavahārāu 120

kāryo-'tpatter vyavahārā-'vyavahārāu kāryā-'bhivvyakti-nimittakāu: abhivvyakta utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvah; na tv asataḥ sattaye 'ty arthah.

abhivvyaktiç ca na jñānam, kim tu vartamānā-'vasthā. kāraṇa-vyāpāro 'pi kāryasya vartamāna-laksana-pañmāmam eva janayati sataç ca kāryasya kāraṇa-vyāpārād abhivvyakti-mātram loka 'pi diṣṭam; yathā çilā-madhyastha-pratimāyā lāṅgika-vyāpārenā 'bhivvyakti-mātram, tīla-stha-tālasya ca nispīdanena dhānya-stha-tandulasya cā 'vaghātene 'ti tad uktam Vāsis-the.

"susuptā-vasthaya cakra-padma-rekhāḥ çilo-'dare
yathā sthūtāç, ceter antas tatthe 'yam jagad-āvalī" 'ti.

prakṛti-dvārene 'ty arthah

«nanu bhavatū 'tpatteh prāk sato yathā-katham-aid utpattiḥ, nāças tv anādi-bhāvasya katham syād? » ity ākāṅksāyām āha:

nāçah kāraṇa-layah. 121.

līṇ çlesana ity Anuçāsanāl layah sūkṣmatayā kāraṇeṣv avibhāgaḥ. sa evā 'tītā-'khyo nāç ity ucyata ity arthah anāgatā 'khyas tu layah prāg

abhāva ity ucyata itī ṣeṣah līna-kārya-vyaktes tu punar abhivvyaktir nā 'sti; pratyabhijñā-'dy-āpattyā Pātāñjale nirūkr̥tatvāt, pareṣām ivā 'smākam apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhivvyakti-hetutvāc ce 'ti «nanv alītam apy astī 'ty atra kim pramānam» na hy anūgata-sattāyām iva ṣṛuty-ādayo 'tīta-sattāyām api sphutam upalabhyanta» iti. māi 'vam! yogi-pratyaksatvā-'nyathā-nupapattyā 'nāgatā-'tītayo ubhaya eva sattva-siddheh; pratyaksa-sāmānye viśayasya hetutvāt; anyathā vartamānasyā pi pratyaksenā 'siddhy-āpatteh tasmād dhūyām āutsaṅgika-prāmānyenā 'sati bādhake yogi-pratyaksenā 'tītam apy astī 'ti siddhyati yoginām atīta-nāgata-pratyakse ca ṣṛuti-smṛti-'tibhāsā-'dikam pramānam Yogavāittike prapañcitam itī dik tad evam abhivvyakti-laya-bhīyam kāryānām utpattināṣa-vyavahānāv uktāu.

«nanv abhivvyakti apī pūrvam satī vā 'satī vī' ādye kāraṇa-vyāpārāt prāg api kāryasyā 'bhivvyaktyā sva-kārya-jaṇakatvā-'pattih kāraṇa-vyāpāraḥ ca viphalah, antye cā 'bhivvyaktāv eva sat-kārya-siddhānta-ksatih; asatyā evā 'bhivvyakter abhivvyakty-aṅgikānād» itī atīto 'cyate. kāraṇa-vyāpārāt prāk sarva-kāryānām sad-asattvā-'bhyupagameno 'kīa-vikalpā-'navakācāt, ghata-vat tad-abhivvyakter apī vartamānā-'vasthāyā prāg-asattvena tad-asattā-nivṛtty-artham kāraṇa-vyāpārā-'peksanāt, anūgatā-'vasthāyā ca sat-kārya-siddhāntasyā 'ksateh. «nanv ekadā sad-asattvayoḥ virodha» itī cet, prakāra-bhedasyo 'ktatvāt «nanv evam apī prāg-abhāvā-'naṅgikāreṇa prāg-asattvam eva kāryānām duḥvacam» itī māi 'vam! avasthānām eva paraspārā-'bhāva-rūpatvād itī

«nanu sat-kārya-siddhānta-raksā-'tītham abhivvyakter apy abhivvyaktir estavyā, tathā cā 'navasthe» 'ty ācāṅkīā 'ha

pāramparyato 'nvesanā, bījā-'ñkura-vat 122.

pāramparyataḥ paramparā-rūpenā 'vā 'bhivvyakter anudhāvanam kar-tavyam; bījā-'ñkura-vat prāmāṇikatvena cā 'syā adosatvād ity arthah bījā-'ñkurābhyām cā 'trā 'yam eva viśeṣo, yad bījā-'ñkurā-sthale kramika-paramparayā 'navasthā, 'bhivvyaktāu cā 'ka-kālīna-paramparaye 'ti. prāmāṇikatvam tu tulyam eve 'ti. sarva-kāryānām svarūpato nityatvam avasthābhir vināṣitvam ce 'ti Pātāñjala-bhāṣye vadadbhir Vyāsa-devair apī 'yam anavasthā prāmāṇikatvena svīkr̥te 'ti

atra ca bījā-'ñkura-dr̥ṣṭānto loka-dr̥ṣṭyo 'panyastah; vastutas tu janma-karmā-'di-vad ity atīti 'va tātparyam tena bījā-'ñkura-pravūhasyā 'di-saṅgā-'vadhikatvenā 'navasthā-vinahe 'pi na ksatīh. ādi-sarge hi vr̥ksam vinā 'va bījam utpadyate Hiranyagarbha-samkalpena tac-charīrā-'dibhya itī ṣṛuti-smṛtyoh' prasiddham

yatha hi padapo mula-skandha-ṣakha-ḥ-samyutah
adī bījat prabhavat bījany anyan vai tata

iti Viṣṇupurāṇa-dī-vākyaḥ itī

vastutas tv anavasthā 'pi nā stī 'ty āha.

utpatti-vad vā 'dosah. 123.

yathā ghaṭo'tpattē utpattih svarūpam eva vāṇṣekā-'dibhir asad-
utpāda-vādibhiḥ iṣyate lāghavāt, tathāi 'vā 'smābhū ghaṭā-bhivyakter apy
abhivyaktih svarūpam eva 'ṣṭavyā lāghavāt ata utpattāv vā 'bhivyaktāv
api nā 'navasthā-dosa ity aithah « athāi 'vam abhivyakter abhivyakty-
anaṅgikāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-nupapattyā sat-kārya-
vāda-ksatī » iti cen, na, asmin pakṣe sata eva 'bhivyaktir ity eva sat-
kārya-siddhānta ity ācayāt. abhivyakteḥ cā 'bhivyakty-abhāvena tasyāḥ
prāg-asattve 'pi nā 'sat-kārya-vādatvā-pattih. « nanv evam mahad-ādīnām
eva prāg-asattvam iṣyatām kim abhivyakty-ākhyā-'vasthā-kalpanene? » 'ti
cen, na; "tad dhe 'dam taihy avyaktam āsīd" ity-ādī-ṣrutabhir avyaktā-
'vasthayā satām eva kāryānām abhivyakti-siddheḥ « tathā 'py abhivyakteḥ
prāg-abhāvā-'di-svīkāra-'pattir » iti cen, na; tīrṇām anāgatā-'dy-avasthānām
anyo-'nvasyā 'bhāva-rūpatayo 'ktatvāt; tādiṣṭā-'bhāva-uvittiyāi 'va ca kāra-
ṇa-vyāpāra-sūphalyā-'di-sambhavāt ayam eva hi sat-kārya-vādīnām asat-
kārya-vādibhyo viṣeso, yat tām ucyamānau prāgabhāva-dhvansau sat-
kārya-vādibhiḥ kāryasyā 'nāgatā-'tītā-'vasthe bhāva-rūpe procyete, varta-
mānatā-'khyā cā 'bhivyakty-avasthā ghaṭād vyatīkṣte 'ṣyate, ghaṭā-'der
avasthā-traya-vattvā-'nubhavād iti anyat tu sarvam samānam; ato nā 'sty
asmāsv adhika-ṣaṅkā-'vakāṣa iti dik

"kārya-daṣṇanāt tad-upalabdher" iti sūtreṇa kāryena mūla-kāraṇam
anumeyam ity uktam. tatra kīyat-paryantam kāryam ity avadhārayitum
sarva-kāryānām sādharṇyam āha.

hetumad anityam avyāpi sakriyam anekam ācītam lūgam 124

kāraṇā-'numāpakatvāl laya-gamanād vā 'tra lūgam kārya-jātam; na
tu mahat-tattva-mātram atra vivakṣitam. hetumattvā-'dīnām akhila-kārya-
sādhāranyāt.

"hetumad anityam avyāpi sakriyam anekam ācītam lūgam
sāvayavam para-tantram vyaktam, viparītam avyaktam"

iti Kārikāyām apy etad eva vyaktā-'khyam sarvam kāryam eva lūgam ity
uktam. tathā ca tal lūgam hetumattvā-'di-dharmakam iti vākya-'īthah
tatra hetumattvam kāraṇavattvam; anityatvam vinācītā; pradhānasya yā
vyāpi 'tā i 'ūrvoktā, tad vāparītyam avyāptvam sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam pradhānasya tu sarva-kriyā-sādhāranyen.
kāranatvān na kāryāi-'kadeṣa-mātra-kāritvam. na ca kriyā karmāi 'va
vaktum śakyate; prakṛti-ksobhāt sṛṣṭi-śiavanena prakṛter api karmavattayā
'tra sakriyatvā-'patter iti anekatvam sarga-bhedena bhinnatvaṁ, sarga-
dvayā-'sādhāranyam iti yāvat, na punaḥ sa-jātīyā-'neka-vyaktikatvam,
prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām
a-tad-dharmatvam, tad-rūpatvād" ity āgāmi-sūtrād iti ācṛitatvam cā
'vayavesv iti.

kārya-kāranayor bhede hetumattvā-'di siddhyatī 'ty atah kāianā-'tunk-
ta-kārya-siddhāu pramānāny āha:

āñjasyād abhedato vā guna-sāmānya-'des tat-siddhiḥ, pradhāna-
 vyapadeśād vā 125

tat-siddhū, liṅgā-'khyā-kāyasya kāianā-'tīrekataḥ siddhū, kva-cid
 āñjasyāt pratyaksata evā 'nāyāsenā bhavati; yathā sthāulyā-'dinā dhar-
 mena tantv-ādibhyah paṭādīnām. kva-cid ca guṇa-sāmānyā-'der abhedato
 guṇa-sāmānyā-'dy-ātmatkatvena liṅgenā 'numānena bhavati; yathā 'dhy-
 avasāyā-'di-guṇā-'tmakatva-rūpena kāraṇa-vāidharmyena mahad-ādīnām,
 yathā ca mahā-prthivītvā-'di-sāmānyā-'tmakatā-rūpena tanmūṭi-vāidhar-
 myena prthivy-ādīnām. kva-cit tv ādi-śabda-gīhītena karmā-'dy-ātmatkatā-
 vāidharmyena, yathā sthūā-'vayavebhyo 'tūktasya cañcalā-'vayavinah

tathā pradhāna-vyapadeṣāt pradhāna-ḥruter api kāranā-'tirikta-kārya-siddhir bhavati; pradhīyate 'smiṇ hi kārya-jātam ity pradhānam ucyate. tac ca kārya-kāranayor bhedā-'bhedāu vinā na ghaṭate, atyantā-'bhede svasyā 'dhāratvā-'sambhavūd ity aithah

kāryānām sādharṁya-rūpam laksanam kārānā-'irikta-kāryeṣu prānā-
nam ca sūtrābhyām daiṣṭam idānīm kārya-sadharmakatayā kārānā-
'numānāya kārya-kārānayoṛ apī sādharṁyam praḍarṣayati :

trigunā-'cetanatvā-'di dvayoh. 126

dvayoh kārya-kāranayor eva trigunatvā'di-sādharmyam ity arthah.
ādi-śabda-grāhyāḥ ca Kārikāyām uktāḥ :

“trigunam aviveki visayah sāmānyam acetanam prasava-dharmī
vyaktam, tathā pradhānam, tad-viparītas tathā ca pūrnān” iti.

trayah sattvā-'di-dīavya-rūpā gunā atra santi 'ti trigunam tatra mahad-
ādiṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānam, guṇa-traya-samūha-rūpeṇa
tu pradhāne sattvā-'dīnām avasthānam vane vikṣavad evā 'vāgantavyam.
athavā sattvā-'di-ṣabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-
ṇayos trigunatvam samādījasam iti aviveki-viśayo 'jñāu eva dīḡyam,
bhogyaṃ iti yāvat aviveki ca viśaya-ḥ ce 'ti tac-chede tv avivekitva ।

sambhūya-karītvam, viśayatvam tu bhogyatvam eva. samānyam sarva-purusa-sādhāraṇam, purusa-bhede 'py abhinnaṁ ity yāvat, prasava-dharmi-parināmi; vyaktam kāryam; pradhānam kāraṇam ity arthah.

kārya-kāraṇayor anyo-'nya-vāidharmyam api Kārikayā darśitam :

“hetumad anityam avyāpi sakriyam anekam ācṛitam līḡgam
sāvayavam para-tantram vyaktam, viparītam avyaktam ” iti.

atrāi 'katvam sarga-bhede 'py abhinnaṁ. atah prakṛter aneka-vyakti-katve 'pi nāi 'katva-ksatih

“mahāntam ca samāvṛtya pradhānam samavasthītam;
anantasya na tasyā ntaḥ samkhyānam cā 'pi vidyata ”

iti Viśnupurāṇenā 'samkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānām jagat-kāraṇa-guṇānām anyo-'nya-vivekāya tesām avāntaram api vāidharmyam siddhāntayati, vividha-jagat-kāraṇatvo-'papatyate ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇu sambhavanti 'ti.

prīty-aprīti-viśādā-'dyāir guṇānām anyo-'nyām vāidharmyam
127.

guṇānām sattvā-'di-dravya-trayānām anyo-'nyām sukha-duḥkhā-'dyāir vāidharmyam, kāryeṣu tad-darśanād ity arthah sukhā-'dikam ca ghatā-'der api rūpā-'di-vad eva dharmo, 'ntahkarano-'pādānatvād anya-kāryānām ity uktam atī 'di-śabda-gṛāhyāḥ Pañcaçikḥā-'cāryāṇu uktā, yathā: sat-tvam nāma prasāda-lāghavā-'bhisvaṅga-prīti-titiksā-santosā-'di-rūpā-'nanta-bhedāṇi. samāsataḥ sukhā-'tmakam; evam 1280 'pi ṣoḍā-'di-nānā-bhedam, samāsato duḥkhā-'tmakam; evam tamo 'pi mūḍhā-'di-nānā-bhedam. samāsato mōḥā-'tmakam iti

atra prīty-ādinām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'dei vakṣyamānatvāt sattvā-'dīnām dravyatvam siddham sukhā-'dy-ātma-katā tu guṇānām, manasaḥ samkalpā-'tmakatā-vad, dharma-dharmy-abhedād evo 'papadyate; na tu vāiṣesiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā ity sattvā-'di-trayam api pratyekam vyakti-bhedād anantam; anyathā hi vibhū-mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam ity siddhānto no 'papadyate, vimarḍe 'vāntara-bhedā-'sambhavāt

guṇānām sattvā-'dīnām ekāika-vyakti-mātratve vṛddhi-hiṁsā-'dikam no 'papadyeta, tathā paricchinnaṁ ca tat-samūha-rūpasya pradhānasya paricchinnaṁ pattyā ṣṛuṭi-smṛti-siddham ekadā 'samkhyā-brahmāndā-'dikam no 'papadyeta ato 'samkhyatve guṇānām tritva-samkhyo-'papāda-nūya vivekā-'dy-artham ca tesām sādharma-vāidharmye pratipādayati

laghv-ādi-dharmāḥ sādharṁyam vāidharṁyam ca guṇānām.

128

ayam arthah: laghv-ādī 'ti bhāva-pradhāno nūdeṣah laghutvā-'di-dharmena sarvāsām sattva-vyaktīnām sādharṁyam vāidharṁyam ca rajas-tamobhyām tathā ca prthivī-vyaktīnām prthivītvēna va sattva-vyaktīnām ekajātiyatayā 'katā, sajātiyo-'pastambhā-'dinā vṛddhi-hrāsā-'dikam ca yuk-tam ity āḥayah. evam cañcalatvā-'di-dharmena sarvāsām rajo-vyaktīnām sādharṁyam sattva-tamobhyām ca vāidharṁyam. ṣaṣam pūva-vat. evam gurutvā-'di-dharmena sarvāsām tamo-vyaktīnām sādharṁyam sattva-rajo-bhyām vāidharṁyam ṣaṣam pūva-vat iti. vāidharṁyasya prāg evo 'ktatayā 'tra punar-vāidharṁya-kathanam sampātā-'yātam — atra < vāidharṁyam ve > 'ti pāṭhah prāmāṇika eve ti.

atra sūtre sattvā-'dīnām kāṇana-dīavyānām pratyekam aneka-vyakti-katvam siddham, anyathā laghutvā-'dīnām sādharṁmyatvā-'nupapatteh, samānānām dharmasyā 'va sādharṁmyatvāt na ca « kārya-sattvā-'dīnām anekatayā laghutvā-'dikam sādharṁyam syād » iti vācyaḥ; triguṇā-'tma-katvena ghatā-'dīnām apī kārya-sattvā-'di-nūpatayā laghutvā-'dīnām sattvā-'di-sādharṁmyatvā-'nupapatteh tasmāi kāṇana-guṇānām evā 'tra sādharṁyā-'dikam ucyaṭa iti. sattvā-'dīnām laghutvā-'dikam co 'ktam Kārikayā.

“sattvam laghu prakāṣakam īśam, upaśtambhakam caḥam ca rajah, guru varanakam eva tamah; madīpa-vac cā 'tthato vittir” iti.

arthatah puruṣārtha-nimittāt.

«nanv evam mūla-kāṇanasya paricehunnā-'saṁkhyā-vyaktikatve vūṇe-sika-matād atra ko viṣesa? » iti cet, kāṇana-dī vyasya ṣabda-sparṣā-'di-rāhit-yam eva,

“ṣabda-sparṣa-vihīnam tad rūpā-'dibhir asamyutam,
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam”

iti Viṣṇupurānā-'dibhyah. etac ca Pātañjale 'smābhīh prapañcitam.

«nanu mahad-ādīnām sva-nūpatah siddhāv apī tesām pratyakseno 'tpatty-adarṣanāt kāryatve nā 'sti pramānam, yena tesām hetumattvam sādharṁyam syāt.» tatiā 'ha:

ubhayā-'nyatvāt kāryatvam mahad-āder, ghatā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntam vivādā-'spadam tāvan na puruṣo, bhogya-tvāt, nā 'pī prakṛtir, moksā-'nyathā-'nupapattyā vināṣitvāt atah prakṛti-puruṣa-bhūnam tad-bhūnatvāc ca kūyam ghatā-'di-vat ity arthah.

«nanu vikāra-ṣakti-dāhā-'dīnām 'va moksā-'dy-upapatter vināṣitvam ap tesām asid dham » ty āḥaḥ kṛtya 'ti vācyaḥ kṛtyatve 'ti tv-ai tarany al a

parimāṇat. 130

paricchinnavād dāṇḍikā-'bhāva-pratīyogitā-'vacchedaka-jātimattvād ity arthah tena guna-vyaktīnām kīyatīnām paricchinnavatve 'pi na tatra vy-abhucārah.

kim ca

samanvayāt 131.

upavāsā-'dīnā ksīnam hi buddhy-ādi-tattvam annā-'dibhiḥ samanvayena samanugatena punar upacīyate atah samanvayāt kāryatvam un-nīyata ity arthah nityasya hi niravayavatayā 'vayavā-'nupraveṣa-rūpaḥ samanvayo na ghaṭata iti samanvaye ca ṣrutih pramānam manaḥ prakṛtya "evam te, sāumya, sodaṇānām kalānām ekā kalā 'tūṣṭā 'bhūt, sā 'nneno 'pasamālutā prājvalīd" iti, Yoga-sūtram ca "jāty-antara-parināmah prakṛty-āpūrād" iti.

kim ca.

ṣaktitāṣ ce 'ti. 132.

kāranatāṣ ce 'ty arthah purusasya yat kāranam, tat kāryam, caksur-ādi-vad itī bhāvah. puruse sāksūd visayā-'ipakatvam prakṛter nā 'stī 'ti prakṛtya na kāranam itī ato mahat-tattvasya kāranatayā kāryatve siddhe sutaiām anyeṣām api kāryatvam — ita-ṣabdaṣ ca hetu-varga-samāpti-sūcanā-'rthah

yadī ca mahad-ādi-madhye kimcid akāryam svīkṛyate, tadā 'pi tad eva prakṛtiḥ puruso ve 'ti siddham naḥ samīhitam. prakṛti-purusau pra-sādhya parināmitvā-'parināmitvābhyām vivektavyāv ity atrai 'vā 'smākam tātpariyād ity āha.

tad-dhāne prakṛtiḥ puruso vā. 133.

tad-dhāne kāryatva-hāne yadī parināmī, tadā prakṛtiḥ; yadī vā 'pari-nāmī bhoktā, tadū purusa ity arthah

«nanu nityam apy ubhaya-bhūnam syāt?» tatrā 'ha:

tayor anyatve tucchatvam 134

akāryasya prakṛti-puruṣa-bhūnavatve tucchatvam ṣaṣa-ṣṛṅgā-'di-vat, pra-mānā-'bhāvāt, akāryam hi kāranatayā vā bhoktrtaya vā siddhyati, nā 'nyatve 'ty arthah.

tad evam mahad-ādīḥsu kāryatvam prasādhya sāmpratam tāḥ prakṛty-anumāne 'nuktam viṣeṣam āha:

kāryāt kāranā-'numānam, tat-sāhityāt. 135.

kāryān mahat-tattvā-'der hūgāt sāmānyato dīṣtam kāranā-'numānam yad uktam, tat tātasīhya-nivṛttaye tat-sāḥ tyāt kārya-sāhityenā 'va kartav

yam, sad eva, saumye, dam agra asit, tama eve dam agra asid ity
 ādi-ṣṛuty-anusārit tad yathā mahad-ādikam svo-'pahita-trigunā-'tmaka-
 vastū-'pādānakam, kāryatvāt; ṣilā-madhyā-sthā-priatimā-vat tālā-'di-vac ce
 'ty arthah atirā 'nukūla-tarkah prāg eva darśitah

tasyāh prakiteh kāryād vāidharmyam vivekā-'itham āha:

avyaktam trigunāl līṅgāt 136

abhivyaktāt trigunān mahat-tattvād api mūla-kāianam avyaktam sūk-
 śmam; mahat-tattvasya hi sukhā-'di gunah sāksāt kriyate, prakrteḥ ca
 guno 'pi na sāksāt kriyata iti pradhānam paramā-'vyaktam, mahat-tattvam
 tu tad-apeksayā vyaktam ity arthah.

«nanu parama-sūkṣmam cet, tairhi tasyā 'palāpa evo 'cita?» ity ākāṅ-
 kṣyām pūrvoktam smāṛyati.

tat-kāryatas tat-siddher nā 'palāpah 137.

sugumam

prakṛty-anumāna-gatā viśeṣā vistarato vicāritāḥ; itah param adhyāya-
 samāpti-paryantam puruṣā-'numāna-gatā viśeṣā vicūryāḥ tatra kamecānā
 'dāu viśeṣam āha.

sāmānyena vivādā-'bhāvād dharma-van na sādhanam 138

yatra vastuni sāmānyato vivādo nā 'sti, na tasya svarūpataḥ sādhanam
 apeksyate, dharmasye 've 'ty arthah. ayam bhāvah: yathā prakrteḥ sā-
 mānyenā 'pi sādhanam apeksitam, dharmasy api vivūdāt, nā 'vam puru-
 ṣasya sādhanam apeksitam; cetanā-'palāpe jagad-āndhya-prasaṅgato bhok-
 tary aham-padārthe sāmānyato bāuddhānām 'py avivūdāt. dharma iva,
 dharmo hi sāmānyato bāuddhān api svīkṛyate taptā-ṣilā-'rohanā-'disu
 dharmatvā-'bhyupagamāt atah puruṣe viveka-nityatvā-'di-sādhana-mātram
 anumānam kāryam iti.

“samhata-parārthatvāt puruṣasye” 'ty-ukta-sūtrienā 'pi vivekā-'numā-
 nam evā 'bhipretam, na tu tatra puruṣasya sarvathā 'vā 'pratyaksatvam
 abhipretam iti tatra cā 'dāu viveka-pratijñā-sūtram.

ṣarirā-'di-vyatiriktaḥ pumān 139

ṣarirā-'di-prakṛty-antam yac catu-viṅśati-tattvā-'tmakam vastu, tato
 'tiriktaḥ pumān bhokte 'ty arthah bhoktṛtvam ca dyaṣṭṛtvam iti.

atra hetūn āha sūtrāḥ.

samhata-parārthatvāt 140.

yataḥ sarvam samhatam prakṛty-ūlikam parārtham bhavati, ṣayyā-'di-
 vat ito 'samhataḥ samhata-dhātū-'lit-tyah paraḥ puruṣaḥ s-īhyatī 'ty

arthah ayam ca hetuh "samhata-pariāthattvāt puruṣasye" 'ty atra vyākhyātaḥ uktasyā 'pi hetoh punar-upanyāso hetu-varga-samkalanā-rthah

kim ca

triguṇā-'di-viparyayāt 141

sukha-duḥkha-mohā-'tmakatvā-'di-vāiparītyād ity arthah ṣaṭirā-'dinān hi yah sukhā-'dy-ātmakatvam dharmah, sa sukhā-'di-bhoktari na sambhavadati; svayam sukhā-'di-grahane karma-kartr-virodhāt, dharmi-puraskārenā va sukhā-'dy-anubhavād iti «nanu buddhi-vrtti-pratibimbam svasukhā-'dikam puruṣena grhyatām, sva-vad» iti cen, na, evam satī buddheḥ eva sukhā-'di-kalpanāu-'cītyāt puruṣa-gata-sukhā-'der buddhau pratibimbakalpane gauravāt «akam sukhī duḥkhī mūdha» ity-ādi-pratyayās tu na puruṣe sukhā-'di-sādhakāḥ, tat-svāmītenā 'py upapatteḥ; buddheḥ sukhā-'di-mattvenā 'py upapatteḥ ca lāukikyām hy aham-buddhāv avaḥṣyam buddhi apī viśayah; mithyājñāna-vāsanā-'di-rūpa-dosā-'navrteḥ; tat-pratibimba-kalpanāyām ca gauravād iti.

ādi-ṣabdena cā 'tra "triguṇam aviveki viśaya" iti Kāriko-'ktā-'vivekītvā-'dayo grāhyāḥ, tathā rūpā-'dayah ṣaṭirā-'di-dharmā grāhyāḥ

kim ca:

adhiṣṭhānāc ce 'ti 142.

bhoktur adhiṣṭhātṛtvāc cā 'dhiṣṭheyebhyah prakṛty-antebhyo 'tūktate 'ty arthah adhiṣṭhānam hi bhoktuh samyogah, sa ca prakṛty-ādīnām bhoga-hetu-parināmesu kāraṇam, "bhoktur adhiṣṭhānād bhogā-'yatana-nimānam" iti vakṣyamāna-sūtrāt samyogaḥ ca bhede saty eva bhavadati 'ti bhāvah. — ity-ṣabdo hetu-samāptau.

uktā-'numāne 'nukūla-taikam pradaśayati sūtrābhyām:

bhoktr-bhāvāt. 143

yadā hi ṣaṭirā-'di-svarūpa eva bhoktā syāt, tadā bhoktrtvam eva vyāhanyeta; karma-kartr-virodhāt: svasya sāksāt sva-bhoktrtvā-'nupapatter ity arthah anupapattiḥ ca pūrvam eva vyākhyātā atra sūtre puruṣasya bhogah svikṛti itī smartavyam; aparināmanaḥ ca puruṣasya bhogaḥ "cid-avasāno bhoga" ity atra vyākhyātaḥ.

kim ca:

kāivalyā-'rtham pravṛtteḥ ca 144

ṣaṭirā-'dikam eva ced bhoktr syāt, tadā bhoktuh kāivalyā-'rtham duḥkhā-'tyanto-'chedā-'rtham kasyā-'pi pravṛttau no 'papadyeta, ṣaṭirā-'dinān v naḥ tvat prakṛteḥ ca dharmā-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāvalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-chedo ghatat
ity arthah

atra < kāvalyā-rtham prakṛteḥ > iti sūtra-pāṭhah prāmāṇikatvād upek-
sanīyah;

“samghāta-parārthatvāt trigunā-'di-viparyayād adhīsthanāt
puruṣo 'sti bhoktr-bhāvāt kāvalyā-'rtham pravṛtteḥ ce”

'ti Kārikātaḥ < kāvalyā-'rtham pravṛtteḥ ce > 'ti pāṭhāt, arthā-'samgate-
ce 'ti

catu-viṇṇaṭi-tattvā-'trikṛtatayā puruṣaḥ sādhitah, idānīm puruṣa-gato
viṇṇeso viveka-sphuṭi-karanāyā 'numīyate:

jada-prakāṣā-'yogāt prakāṣah 145.

vāiṣeṣikā āhuh: «prāg aprakāṣa-rūpasya jadasyā 'tmano manah-
samyogāḥ jñānā-'khyah prakāṣo jāyate» iti. tan na, loke jadasyā 'prakā-
ṣasya lostā-'deh prakāṣo-'pattv-adarśanena tad-avogāt atah sūryā-'di-vat
prakāṣa-svarūpa eva puruṣa ity arthah. tathā ca smṛtiḥ

“yathā prakāṣa-tamasoh sambandho no 'papadyate,
tadvad ākyaṁ na sambaddham prapañca-paramātmānor” iti.

“yathā dīpah prakāṣa- tmā, hrasvo vā yadi vā mahān,
jñānā-'tmānam tathā vidyāt puruṣam sarva-jantuṣv” iti ca

prakāṣatvam ca tejah-sattva-cāntanyesv anugatam akhando-'pādhu anugata-
vyavahārād iti

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na
vā'» tatrā 'ha.

nirgunatvān na cid-dharmā 146.

sugamam puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātrenā
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gauravam ity api
bodhyam tejasas ca prakāṣā-'khyā-rūpa-viṇṇesū-'grāhe 'pi sparśa-puraskā-
rena grahāt prakāṣa-tejasor bhedaḥ siddhyati. ātmanas tu jñānā-'khyā-pra-
kāṣā-'grāha-kāle grahanam nā 'sti 'ty ato lāghavād dharma-dharmi-bhāva-
cūnyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na gunatvam
samyogū-'di-matīvāt, anāgṛtatvāc ce 'ti tathā ca smṛyate

“jñānam nāi 'vā 'tmāno dharmo, na guṇo vā katham-ena;
jñāna-svarūpa evā 'tmā nityaḥ pūṇah sadā śiva” iti.

«nanu nūgunatva eva kā yuktī?» iti ced, ucyate: puruṣasye 'cchā-
'dyās tāvan nityā na sambhavanti, jāyatā-pratyakṣāt. janya-guṇā-'ñgikāre
parināmitvā-'pattih. tathā co 'bhayor eva prakṛti-puruṣayoh parināma-
hetutva-kalpane gauravam āndhya-pari-me a k udā- i yāitvasyā 'pattī

jñāne-'ecchā-'di-gocara-samṣayā-'pattiḥ ca tathā jada-prakāṣā-'yogasyo 'kta-
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-
atirekābhyām manasy eva lāghavāt siddhyati, manah-samyogasyā 'tmanaḥ
co 'bhayos tad-dhetutve gāuravāt. guna-ṣabdaḥ ca viṣesa-guna-vācī 'ty
uktam eva. ata ātmā nirgunah.

api ca ye tārṅikā ātmanah kartṛtvam icchanti, tesām moksā-'nupapat-
tiḥ; <aham karte> 'ti buddher eva Gītā-'disv adrsto 'tpatti-hetutayo 'ktatvāt,
ta-jāḥ ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-
bhavāt atah ṣṛuty-ukta-moksā-'nupapattyā 'tmano 'kartṛtvam asmābhir
iṣyate. akartṛtvāc cā 'drsta-sukhā-'dy-abhāvaḥ tataḥ ca manasah kṛty-
ādi-hetutve kalpanīye lāghavād antar-dṛṣya-gunatvā-'vacchedenā 'tat
kalpyate. ata ātmā nirguna iti.

yathoktasya ca parama-sūkṣmasyā 'tmanah svarūpam Vāsiṣṭhe karā-
'malaka-vat proktam vivicya pratipāditam, yathā

“asambhavatī sarvatra dig-bhūmy-ākāṣa-rūpini
prakāṣye yādrṣam rūpam prakāṣasyā 'malam bhavet,
tū-jagat tvam aham ce 'ti dṛṣye 'sattām upāgate
drastuḥ syāt kevalī-bhāvas tādṛṣo vimalā-'tmana ” iti

«nanv <aham jñānāmī> 'ti dharma-dharmi-bhāvē-'nubhavāt puruṣasya
cid-dharmakatvam siddhyati, gāuravasya prāmāṇikatvenā 'dosatvād » iti.
tatrā 'ha

ṣṛutyā siddhasya nā 'palāpas, tat-pratyaksa-bādhāt 147.

bhaved evam, yadi kevala-tarkenā 'smābhir nirgunatvā-'cid-dharmatvā-
'dikam prasādhya; kim tu ṣṛutyā 'pi. atah ṣṛutyā siddhasya nirguna-
tvā-'dei nā 'palāpah sambhavatī, tat-pratyaksasya gunā-'di-pratyaksasya
ṣṛutyā 'va bādhāt, <aham gāura> ity-ādi-pratyaksa-vad ity arthah
anyathā hi <gāuro 'ham> iti pratyaksa-balena dehā-'tiriktā-'tma-sādhikā
api yuktayo bādhitāḥ syur iti jitam nāstikāḥ.

nirgunatve ca ṣṛutayah “sāksi cetā kevalo nirgunaḥ ce ” 'ty-ādyāḥ,
cin-mātratve tu ṣṛutayo “kartā cāntanyam cin-mātram sac. cid-eka-raso
hy ayam ātme ” 'ty-ādyā iti sarvajñatvā-'di-ṣṛutayas tu <rāhoḥ ṣira> iti-
val lāukika-vikalpā-'nuvāda-mātrāḥ, vidhi-niṣedha-ṣṛuti-madhye niṣedha-
ṣṛuter eva balavattvāt, “athā 'ta ādeḥ. ne 'ti ne 'ti, na hy etasmād
iti ne 'ty anyat param astī ” 'ti ṣṛuteḥ kim cā 'jñānām <aham jñānāmī> 'ti
pratyaye pramātva-kalpanāyām eva gāuravam, anādy-avidyā-doṣasyā
nūvartamānatayā bhramatvasyā 'vāu 'tsargikatvāt. ato bhrama-ṣatā-
'ntahpātutvenā 'prāmānya-ṣaṅkā-'skanditatvāc cā 'tat-pratyaksa-bādhane
lāghava-tarkā-'dy-anugrhitam anumānam api samartham iti «nanv ātmano
n tyā-jñāna-svarūpatve kīdrṣam lāghavam » iti ced, ucyate nāryāyikā-

dhīr antahkaranam vyavasaya nuvyavasayan tad aṅrayaḥ ce t. catvarāḥ
padārthāḥ kalpyante; asmābhis tv antahkaranam, vyavasāya-sthānīyā ca
tad-vrttiḥ, anantā-nuvyavasāya-sthānīyaḥ ca nityāi-ka-jñāna-rūpa ātme 'tu
trayah padārthāḥ kalpyanta iti

« nanu yadi prakāṣa-rūpa evā 'tmā, tadā susupty-ādy-avasthā-bheda
tasya no 'papadyate, sadā prakāṣa-'napāyād » iti tatiā 'ha:

susupty-ādya-sāksitvam. 148.

susupty-ādyaśyā 'vasthā-trayasya buddhi-msthasya sāksitvam eva
pamsi 'ty arthah. tad uktam.

“ jāgrat svapnāḥ susuptam ca gunato buddhi-vittayah,
tāsām vilakṣano jīvaḥ sāksitvena vyavasthita ” iti.

tāsām buddhi-vrttīnām sāksitvena tad-vilaksano jāgrat-ādy-avasthā-rahito
nirṇīta ity arthah.

tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viśayā-kārah pa
nāmah. svapnā-vasthā ca saṃskāra-mātra-janyas tādīḥ paṇāmah,
susupty-avasthā ca dvividhā 'idha-samagra-laya-bhedena. tatiā 'rdha-laye
viśayā-kārā vrttiḥ na bhavati, kim tu sva-gata-sukha-duḥkha-mohā-kārā
'va buddhi-vrttiḥ bhavati, anyatho 'tthitasya < sukham aham asvāpsam > ity-
ādi-rūpa-susupti-kālīna-sukhā-di-smaranā-nupapattē. tad uktam Vyāsa-
sūtreṇa “ mugdhe 'idha-sampattiḥ pañcesād ” iti. samagra-laye tu bud-
dher vrtti-sāmānyā-bhāvo maraṇā-dāv iva bhavati, anyathā “ samādhī-
susupti-moksesu brahma-rūpate ” 'ty āgāmi-sūtrā-nupapattē iti sā ca
samagra-susuptir vrtty-abhāva-rūpe 'tu puruṣas tat-sāksi na bhavati, puru-
ṣasya vrtti-mātra-sāksitvāt; anyathā saṃskārā-der api buddhi-dharmasya
sāksi-bhāsyatā-pattē susupty-ādi-sāksitvam tu tādṛṣa-buddhi-vrttīnām
sva-piṭibimbītanām prakāṣanam iti vaksyāmah. ato jñānā-ītham puru-
ṣasya na paṇāmā-pekse 'ti. « syād etat susupte yadi sukha-duḥkha-di-
gocarā buddhi-vrttiḥ ısyate, tairhi jāgrat-ādāv apy akhila-vrttīnām vrtti-
grāhyatva-svikāra eva yukta iti vyarthā tat-sāksi-puruṣa-kalpanā sva-
gocara-vrttitvenā 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ < svacatvād >
iti māi 'vam! niyamena vrtti-gocara-vrtti-kalpane 'navasthā-patti
gāuravam ca syāt kim eā < 'ham sukhī > 'ty-ādi-vrttiḥ sukhā-dīnām
viṣesanatayā nirvikalpakaṃ tap-jñānam ādāv apeksate tatra cā 'nanta
nirvikalpaka-vrtty-apeksayā lāghavena uttvam ekam < vā 'tma-svarūpam
jñānam kalpyate < aham sukhī > 'ty-ādi-viṣeṣa-jñānā-rtham buddhi-vrtte
eva tādṛṣa-kāratvam, puruṣe vrtti-sārūpya-mātra-svikārena vrtty-ākūrā-
'tūktā-kārā-nabhyupagamāt, svatantiā-kārena paṇāmā-pattē iti

athā 'vam puruṣasya susupty-ādi-sāksi-mātratvena puruṣāi-kyasyā
'py upapattāu sa kim eko 'nek < jīva ḥ > iti tatiā 'yam pūrva-pakṣaḥ

«lāghava-tarka-sahakārena balavatibhyo 'bheda-ṣrutibhya eka evā 'tmā
 śidhyati, jāgrad-ādy-avasthā-rūpānām vāidharmyānām buddhi-dharmatvāt
 yady apy ekasyā 'tmanah saiva-buddhi-sāksitvam, tathā 'pi yasyā buddher
 yā vrttāh, sāi 'va buddhis tad-vrtti-ṣiṣṭatayā sāksinam grhnāti <ghatam
 jñāmi> 'ty-ādi-rūpāḥ. ata ekasyā buddher <ayam ghata> iti vrttāu
 satyām anya-buddhi-vrtti-dvārā nā 'nubhavo <ghatam jñāmi> 'ti » tatra
 siddhāntam āha.

janmā-'di-vyavasthātaḥ purusa-bahutvam 149.

punyavān svarge jāyate, pāpī narake, 'jño badhyate, jñānī mucyate
 ity-ādeḥ ṣrutī-smṛtī-vyavasthāyā vibhāgasyā 'nyathā 'nupapattiyā purusā
 bahava ity arthāḥ janma-marane cā 'tia no 'tpatti-vināṣāu, purusa-niṣtha-
 tvā-'bhāvāt, kim tv apūrva-dehe-'ndriyā-'di-samghāta-ṣiṣṭeṣena samyogaḥ
 ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti janmā-'di-vyavasthāyām
 ca ṣrutih

“ajām ekām lohita-ṣukla-kṛsnām bahvīḥ prajāḥ sṛjamānām sarūpāḥ
 ajo hy eko juṣamāno 'nuṣete, jabāty enām bhukta-bhogām ajo 'nyah ”
 “ye tad vidur, amṛtās te bhavanty, athe 'tare duḥkham evā 'piyantī ”
 'ty-ādir iti.

«nanu purusāi-'kye 'pv upādhi-rūpā-'vacchedaka-bhedena janmā-'di-
 vyavasthā bhavet.» tatrā 'ha

upādhi-bhede 'py ekasya nānā-yoga, ākāśasye 'va ghatā-'dibhiḥ.
 150

upādhi-bhede 'py ekasyāi 'va purusasya nāno-'pādhi-yogo 'sty eva,
 yathāi 'kasyāi 'vā 'kāśasya ghata-kudiyā-'di-nānā-yogaḥ. ato 'vacchedaka-
 bhedenāi 'kasyā 'tmana eva vividha-janma-maranā-'dy-āpattih, kāya-vyūhā-
 'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruso jāyate, nā 'para ity-ādir
 ity arthāḥ. na hy avacchedaka-bhedena kapi-samyoga-tad-abhāvavaty
 ekasmīn eva vṛkṣe vyavasthā ghatate: eko vṛkṣaḥ kapi-samyogī, anyāḥ
 ca ne 'ti. kim cāi 'ko-'pādhitō muktasyā 'py ātma-pradeśasyo 'pādhy-anta-
 rāḥ punaḥ-bandhā-'pattiyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va, yathāi
 'ka-ghata-muktasyā 'kāśa-pradeśasyā 'nya-ghata-yogād ghatā-'kāśā-'vyava-
 sthā, tadvad iti na ca «bandha-mokṣa-vyavasthā-ṣrutir api lāukika-bhṛa-
 mā-'nūvāda-mātram » iti vācyam; mokṣasyā 'lāukikatvāt, mithyā-puru-
 sātitha-patipādanena ṣruteḥ pratārakatvā-'dy-āpatteḥ ca

«nanu cāitanvāi-'kye 'pi tat-tad-upādhi-ṣiṣṭasyā 'tirikṭatām abhyupa-
 gamya vyavastho 'pāpādanīyā? » tatrā 'ha

upādhir bhidyate, na tu tadvān 151.

upādhir eva nānū, na tu tadvān upādhi-ṣiṣṭo 'pi nānā 'bhyupeyāḥ.

viçistasya tīrktatve nana-ūmataya eva çastra nitare py abhyupagamā-
 'pattei ity arthah bandha-bhāgino viçistatve viçesana-viyogena viçista-
 nācān na mokso-'papattir ity-ādīny api dūsanāni. « nanu “viçistasya jīva-
 tvam anvaya-vyatirekād” iti śaṣṭhā-'dhyāye svayam evā 'hankūia-viçista-
 syāi 'va jīvatvam vaksyati » 'ti cen. na. tatra piāna-dhāirakatva-rūpa-
 jīvatvasyāi 'va viçistā-'dheyatva-vacanāt, na tu bandha-moksa-vyavasthāyā
 viçistā-'çritatvam vaksyate; moksa-kāle viçistā-'sattvād iti yad api kecin
 navīnā vedānti-bruvā āhuh: « ekasyāi 'vā 'tmanah kāya-kāiano-'pādhusu
 pratibimbāni jīve-'çvarāh, pratibimbānām cā 'nyo-'nyam bhedaḥ janmā-'dy-
 akhila-vyavastho-'papattir » iti, tad apy asat; bheda-'bheda-vikalpā-'saha-
 tvāt. bimba-pratibimbayor bhede pratibimbasyā 'cetanatayā bhoktrtva-
 bandha-moksā-'dy-anupapattih; jīva-brahmā-'bheda-rūpa-tat-siddhānta-ksa-
 tiḥ ca; jīve-çvara-bhinnasyā 'tmano 'piāmānikatvam ca. abhede tu sām-
 karyā-'parihārah. bheda-'bheda-'bhyupagame tu tat-siddhānta-hānu, bheda-
 'bheda-virodhaḥ ca. asman-mate tv abhedo 'vibhāga-laksano bhedaḥ cā
 'nyo-'nyā-'bhāva ity avirodha iti. avaccheda-pratibimbā-'di-dīṣṭānta-vāk-
 yāni tv agre vyākhyāsyāmah. « syād etat bimba-pratibimbā-'di-bhedam
 parikalpya çrutyā bandha-moksa-vyavasthā kalpate 'ty evā 'smābhu ucyate,
 na tu paramārthato bimba-pratibimba-bhāvas taylor bhedo bandha-moksā-
 'dikam ce 'śyata » iti māi 'vam' evam sati bandha-moksā-'di-çruti-ganasya
 bheda-çruti-ganasya co 'bhayor bādha-'peksayā kevalā-'bheda-çruti-ganasyāi
 'vā 'vibhāga-paratayāi 'va samkoco lāghavād yuktah, çruti-smṛty-antarāni
 avibhāgasya siddhatvāc ce 'ti

ātmāi-'kva-vādisū 'ktam dūsanam upasamharati

evam ekatvena parivartamānasya na viruddha-dharmā-'dhy-
 āsah 152

evam rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maranā-'di-
 rūpa-viruddha-dharma-prasaṅgo na yukta ity arthah vad vāi 'katva iti
 echedah. ekatve 'bhyupagamyanāne paritah sarvato vartamānasya sarvo-
 'pādhisv anugatasya viruddha-dharmā-'dhyāso ne 'ti na; kim tu sarvathā
 viruddha-dharma-samkaro 'parihārya ity arthah.

« nanu puruṣo nudharmakah; tatra katham janma-marana-bandha-
 moksā-'di-viruddha-dharma-sāmkaryam āpadyate; bhavadbhuḥ api sarvesām
 dharmānām upādhi-nasthatvā-'bhyupagamād' » iti cen. na; ukta-dharmā-
 nām samyoga-viyoga-bhogā-'bhoga-rūpatayā puruṣe svikārit, parināma-
 rūpa-dharmānām eva puruṣe pratishedhasyo 'ktatvād iti

yathā sphatikesu lāulūtya-nīlīmā-'di-dharmānām āropitānām api vy-
 avasthā 'sti. tathā puruṣeṣv api buddhi-dharmānām sukhā-'dubkḥā-'dīnām

çaritra-di-dharmānam ca brahmanyā kṣatriyatva-dinam aropatām apī
vyavasthā st çastresu yathā Viṣṇu-purāṇe

“yathāi kasmīn ghaṭā-kāḇe rajo-dhūmā-dibhir vrte
na ca sarve prayujyanta, evam jīvāh sukhā-dibhir” iti

sā 'pī vyavasthāi kātmye satī janmā-di-vyavasthā-vad eva no 'pa-
padyata ity āha

anya-dharmatve 'pī nā 'ropāt tat-siddhir, ekatvāt 153.

anya-dharmatve 'pī dharmānām sukhā-dīnām āropāt puruṣe vyavasthā
na siddhyati, āropā-dhusthāna-purusasyāi 'katvād ity arthah ākāḇasyāi
'katve pī ghaṭā-vacchinā-kāḇānām ghata-bhedena bhinnatayāu 'pādhika-
dharma-vyavasthā ghaṭate ātmatva-jīvatvā-dīkam tu no 'pādhya-avacehin-
nasya; upādhi-viyoge ghaṭā-kāḇa-nāḇa-vat tan-nāḇena ‘na jīvo mriyata’
ity-ādi-çruti-virodha-prasaṅgāt; kim tu kevala-cāritanyasye 'tī prāḇe evo
'ktam imām bandha-mokṣā-di-vyavasthā-nupapattim sūksmām abud-
dhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava-
sthām ākātmye 'py āhuh te 'py etena nirastāh ye 'pī tad-ekadeḇina
imām evā 'nupapattim paḇyanta upādhi-gata-cit-pratibimbānām eva bandhā-
'dīny āhus, te tv atī 'va bhrāntāh, uktād bhedā-bhedā-di-vikalpā-sahatvā-
'di-dosāt; “antahkaranasya tad-ujjvalitatvād” ity atro 'kta-dosāc ca.

kim ca Vedānta-sūtre kvā-pī sarvā-tmanām atyantāi-kyam no 'ktam
asti; praty-uta “bheda-vyapadeḇāc cā 'nyah,” “adhīkam tu bheda-nirde-
ḇāt,” “aṅḇo nānā-vyapadeḇād” ity-ādi-sūtiāir bheda uktah. ata ādhuni-
kānām avaccheda-pratibimbā-di-vādā apasiddhāntā eva, sva-çāstrā-nukta-
samudgdhā-rthesu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-
ādīkam Brahma-nūnānsā-bhāṣye pratīpāditam asmābhih.

« nanv evam puruṣa-nānātve satī

“eka eva hi bhūtā-tmā bhūte-bhūte vyavasthītah;

ekadhā bahudhā cāi 'va drḇyate jala-candra-vat.”

“nityah sarva-gato hy ātmā kūtastho dosa-varjītah,

ekah sa bhudyate çaktyā māyayā, na svabhāvata ”

ity-ādyāh çruti-smrtaya ātmāi-katva-pratīpādikā no 'papadyanta? » iti.
tatīā 'ha:

nā 'dvāita-çruti-virodho, jāti-paratvāt 154

ātmāi-kyā-çrutīnām virodhas tu nā 'stī, tāsām jāti-paratvāt jāti-
sāmānyam eka-rūpatvam, tatīāi 'vā 'dvāita-çrutīnām tātparyāt; na tv
akhandatve, prayojanā-bhāvād ity arthah jāti-çabdasya cāi 'karūpatā-
'rthakatvam uttara-sūtrūl labhyate .

yatha-ṣruta-jatī-ṣabdasyā dare atma va idam eka eva gra asit,
 "sad eva, sāumye, 'dam agra āsīd, ekam evā 'dvitīyam" ity-ādy-advaita-
 ṣrutya-upapādakatayāi 'va sūtram vyākhyeyam.

jāti-paratvāt, vijātiya-dvāita-nisedha-paratvād ity arthah. tatrā 'dya-
 vyākhyāyām ayam bhāvah ātmā-'kya-ṣruti-smrtisv ekā-'di-ṣabdhāḥ cid
 ekarūpatā-mātra-parāh, bhedā-'di-ṣabdhāḥ ca vāidharmya-lakṣana-bheda-
 parāh,

"eka evā 'tmā mantavyo jāgrat-svapna-susuptisu,
 sthāna-traya-vyatītasya punar janma na vidyata "

ity-ādi-vākyesv ekarūpā-rthatvā-'vaçyakatvāt, anyathā 'vasthā-traye 'py
 ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-ṣabdo-'ktāyā avasthā-
 trayā-'bhīmāna-nivrtter asambhavāt, tathāi 'karūpatā-pratipādanenāi 'va
 nikhilo-'pādhi-vivekena sarvā-'tmanām svarūpa-bodhana-sambhavāc ca. na
 hy anyathā nūdharmakam ātma-svarūpam viçsyā Brahmanā 'pi ṣabdena
 sāksāt pratipādayitum çakyate. ṣabdhānām sāmānya-mātra-gocaratvāt
 ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipādite tad-upa-
 patty-artham çisyah svayam eva tāvad viveçayati. yāvan niviçeṣe ṣabdhā
 'gocare svarūpe paryavasyatī ti tataç ca nihçeṣā-'bhīmāna-nivrttyā kṛta
 kṛtyo bhavati yadi puna advaita-vākyāny akhandatā-mātra-parāni syus,
 tarhi tebhyo nā 'bhīmāna-nivrttiḥ sambhavati. ākāçe vividha-ṣabda-vad
 akhande 'py ātmanī sukha-duhkha-tad-abhāvā-'dīnām avacchedaka-bhedāi
 upapatteh. ekasyāi 'va vākyasyā 'khandatvā-'vāidharmyo-'bhaya-paratve
 ca vākyā-bhedo 'khandatā-paratva-kalpanāyām phalā-'bhāvaç ca, avāidhar-
 mya-jñānād eva sarvā-'bhīmāna-nivrtteh ato 'dvaita-vākyāni nā 'khandatā-
 parāni; nyāyā-'nugrahena balavatībhīr bheda-grāhaka-ṣruti-smrtībhīr viro-
 dhāc ca. kim tv avāidharmya-lakṣanā-'bheda-parāny eva, sāmāya-bodhaka-
 ṣruti-smrtībhīr eka-vākyatvāt, "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti.
 tatra sāmye ṣrutayah

"yatho 'dakam çuddhe çuddham āsīktam tādrg eva bhavati,
 evam muner vijānata ātmā bhavati, Gāutama,"

"nirañjanah paramam sāmyam upātī " 'ty-ādvāh, smṛtayaç ca

"jyotir ātmanī nā 'nyatra, sarva-bhūteṣu tat samam,
 svayam ca çakyate drasṭum su-samāhṛta-cetasā."

"yāvān ātmanī bodhā-'tmā, tāvān ātmā parā-'tmanī :
 ya evam satatam veda, jana-stho 'pi na muhyatī "

'ty-ādyāh ukta-ṣrutāu moksa-daçāyām api bheda-ghaṭita-sāmāya-vacanāt
 svarūpa-bhedo 'py ātmanām astī 'ti siddham. avāidharmyā-'bheda-paratvam
 cā 'sman-mate "Viçnur aham, Çivo 'ham" ity-ādi-vākyānām mantavyam
 na tu "tat tvam asy" "aham brahmā 'smī" 'ty-ādi vākyānām api tatra

sāmkhya-mate pralaya-kālīnasya pūrnā-'tmana eva tad-ādi-padā-'rthatayā
<nitya-ṣuddha-muktas tvam asī> 'ty-ādi-yathā-ṣrutasya tādṛṣa-vākya-'rtha-
tvāt.

yadi tu sargā-'dy-utpanna-puruso Nārāyaṇā-'khyā eva tat-padā-'rthas,
tadā "tat tvam asī" 'ty-ādi-vākyaṇām apy avāidharṁyā-'rthakatāi 'vā 'stu

«nanu prayojanā-'bhāvān na bheda-paratvam ṣrutīnām sambhavatī»
'ti cen, na, mokṣo-'papādanasyāi 'va prayojanatvāt, srsti-samhārayoh
pravāha-rūpenā 'nucchedāt tasyāi 'khye mokṣā-'nupapatteh «athāi 'vam
ātma-bhedasya loka-siddhatayā na tat-paratvam ṣrutīnām ghaṭata» iti
māi 'vam, lāghava-tarkenā 'kāṣa-vad ātmany ekatvasyā 'numānatah pra-
saktasya ṣruty-ādibhir mṣedhūt, sva-para-cāitanyayor bhedasya cā 'praty-
aksatvāt; dehā-'disv evā 'nubhavāt. "ya etasminn udaram antaram kurute,
'tha tasya bhayam bhavati" 'ty-ādi-bheda-nindā tu vāidharṁyā-vibhāgā-
'nyataira-laksana-bheda-pare 'ti

«nanv evam uktānām pratibimbā-'vaccheda-ṣrutīnām kā gatur?» iti
ced, ucyate: aneka-tejomayā-'ditya-mandala-vad anekā-'tmamayam api cid
āditya-mandalam eka-rasam avibhaktam eka-pindī-kṛtya tasya kirana-vat
svā-'ñṣa-bhūtār asamkhya-purusāi asamkhyo-'pādhisv asamkhya-vibhāga
eva pratibimbā-'di-drṣṭāntāh pratipādyate, vibhāga-laksanā-'nyatvasyā
vācā-'rambhana-mātratvam bodhayitum, na punar akhandatvam,

"vāyur yathāi 'ko bhuvanam pravisto rūpam-rūpam praturūpo babhūve"
'ty-ādi-sāṅga-dīrṣṭānta-ṣrutīnām nyāyā-'nugrahena balavattvād iti tathā
ca smaryate:

"yasya sarvā-'tmakatve 'pi khandyate nāi 'ka-pindate" 'ti
Brahma-mīmāṃsāyām tu nityā-'bhivyakte parame-'ṣvara-cāitanye 'nyesām
laya-rūpā-'vibhāgenā 'py advāitam uktam "avibhāgo vacanād" iti sūtrene
'ti adhikam tu Brahma-mīmāṃsā-bhāṣye proktam asmābhir iti dīk

sūtrasya dvitīya-vyākhyāyām tv ayam bhāvah pralaya-kāle purusa-
vijātiyam saivam evā 'sat, artha-kriyā-kāntvā-'bhāvāt purusānām kūta-
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti, atah sarga-kāla iva pralaye 'pi
sattvam. atas tadā 'tmanām vijātiya-dvāita-rāhityam. tathā sarga-kāle
'pi kūtasthatva-rūpa-pāramārthika-sattvam, nā 'nyatre 'ti vijātiya-dvāita-
rāhityāt saiga-kālīnā-'dvāita-ṣrutayo 'py upapannā iti.

«nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣena
viruddham; tat katham uktam "jāti-paratvād"»? iti tatrā 'ha:

vidita-bandha-kāranasya drṣṭyā 'tad-rūpam 155.

viditam spaṣṭam bandha-kāranam aviveko yatra, tasya drṣṭyāi 'va
purusesv a-tadrūpam rūpa-bheda ity arthah. ato bhrānta-drṣṭyā na rūpa-
bheda-siddhir iti

«nanu tatha py a rūpalambhaḥ eka rūpatva bhavaḥ setsyati» tatra
ha

nā 'ndhā-'dr̥ṣṭyā caksuṣmatām anupalambhaḥ 156.

anupalambha evā 'siddhaḥ, ajñāir adarṣane 'pi jñāmbhuḥ eka-rūpatva
sya darṣanād ity arthah

advāita-ṣṛuṭy-anupapattim samādhāyā 'khandā-'dvāite bādhakū-'ntaram
āha:

Vāmadevā-'dir mukto, nā 'dvāitam 157

Vāmadevā-'di mukto 'sti, tathā 'pī dānīm bandhaḥ svasmīn anu-
bhava-siddhaḥ, ato nā khandā-'tmā-'dvāitam ity arthah

«sa cā 'pi jāti-smaranā-'pta-bodhas tatiāi 'va jaunany apavargam āpe'
'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ na cāi «'vam bandha-mokṣāv
upādher eve» 'ty avagantavyam; ṣṛuṭi-smṛti-siddhānta-virodhāt; (duḥ-
kham mā bhuñjīye» 'ti kāmanā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-
'khyā-parama-puruṣārthatvāc ca, upādher duḥkha-hānasya ca tādarthyeṇa
paramparayāi 'va puruṣārthatvāt, putiā 'di-vad iti.

yad apy ādhunikāir māyā-vādibhir ucyate «advāita-ṣṛuṭi-virodhād
bandha-mokṣa-siṣṭi-samūhāi-'di-ṣṛutayo bādhyaṇta» iti, tad apy asat, mok-
ṣā-'khyā-phalasyā 'pi ṣṛavana-kāla evā 'bhāva-niṣṛāye ṣṛavano-'ttaram
mananā-'di-vidhei ananusthāna-laksanā-'piāmānya-prasaṅgāt; prapañcā
'ntargatasya vedāntasyā 'py advāita-ṣṛuṭyā bādhe vedāntū-'vagate 'py
advāite punaḥ samāyā-'patteḥ ca, svāpna-vākyaṣya jāgrati bādhe tad-vākya-
'rthe punaḥ samāyā-vat kim ca «mithyā-buddhir nāstikate» 'ty Anuṣā-
sanād dharmā-'diṣu svāpa-van mithyā-dr̥ṣṭayo bāuddha-prabhedā eva sām-
vrtika-ṣabdena prapañcasyā 'vidyikatāyūḥ ca tūir abhyupagamād iti dik

«nanu Vāmadevā-'der api parama-mokṣo na jūta ity abhyupeyam»
tatiā 'ha

anādāv adya yāvad abhāvād bhaviṣyad apy evam 158

anādāu kāle 'dya yāvac cen mokṣo na jūtaḥ kasyā-'pi, tarhi bhaviṣyat-
kālo 'py evam mokṣa-ṣūnya eva syāt, samyak-sāadhanā-'nusthānasyā 'viṣe-
śād ity arthah.

tatra prayogam apy āha

idānīm iva sarvatra nā 'tyanto-'cchedaḥ 159.

sarvatra kāle bandhasyā 'tyanto-'cchedaḥ kasyā-'pi pumso nā 'sti, var-
tamāna-kāla-vad ity anumānam sambhaved ity arthah.

puruṣāṇām yad eka-rūpatvam ekatva-pratipādaka-ṣṛuṭy-arthā-'vadhānt-
am, tat kim mokṣa kāle kim sarvādāi 've 'ty akauksyaḥ na āha

vyāvrtto-'bhaya-rūpah 160

sa ca puruṣo vyāvrtto-'bhaya-rūpo, vyāvrtto nivrtto 'ūpa-bhedo yasmāt.
tathe 'ty arthah ṣṛuṭi-smṛti-nyāyebhyah sadā 'ka-ūpatā-siddher iti ṣeṣah
tad uktam

“bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā,
ramamāno guṇeṣv asyā < mamā 'ham > iti badhyata” iti,
“jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaram vrajat
rūpam tyajati no cāntam brahma cāntatva-brūhitam” iti ca

«nanu sāksitvasyā 'nityatvāt puruṣānām katham sadā 'ka-rūpatvam?»
tatrā 'ha

sāksāt-sambandhāt sāksitvam 161.

puruṣasya yat sāksitvam uktam, tat sāksāt-sambandha-mātrāt; na tu
parināmata ity arthah sāksāt-sambandhena buddhi-mātrā-sāksitā 'vagam-
yate “sāksād drastari samjñāyām” iti sāksi-ṣabda-vyutpādanāt sāksād-
drasṭṛtvam eā 'vyavadhānena drasṭṛtvam puruṣe ca sāksāt-sambandhah
sva-buddhi-vrtter eva bhavati, ato buddher eva sāksi puruṣo, 'nyesām tu
drasṭṛ-mātram iti cāstṛīyo vibhāgaḥ jñāna-niyāmakaḥ eā 'rthā-kāratā-
sthānīyah pratibimba-rūpa eva sambandho, na tu samyoga-mātram, atipra-
saṅgād itv asakid āveditam. Viśnv-ādeḥ sarva-sāksitvam tv indriyā-'di-
vyavadhānā-'bhāva-mātrēna gāunam.

akṣa-sambandhāt sāksitvam iti pāthe tv akṣam atra buddhiḥ, kara-
natva-sāmānyāt tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthah

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha
sūtiābhyām

nitya-muktatvam. 162

sadā 'va puruṣasya duḥkhā-'khyā-bandha-ṣṇyatvam, duḥkhā-'der
buddhi-parināmatvād ity arthah. puruṣārthas tu duḥkha-bhoga-nivṛttih
pratibimba-rūpa-duḥkha-nivṛttiḥ ve 'ty uktam eva

āudāsīnyam ce 'ti 163.

āudāsīyam akartṛtvam tena eā 'nye 'pi niskāmatvā-'daya upalak-
ṣaṇīvāḥ “kāmah samkalpo vicikitsā cṛaddhā 'cṛaddhā dhṛti adhṛti hrīr
dhīr bhīr ity etat sarvam mana eve” 'ti ṣṛuteḥ — iti-ṣabdash puruṣa-dharma-
pratipādana-samāptāu.

«nanv evam prakṛti-puruṣayor anyo-'nyam vāidharmyena viveke
siddhe puruṣasya kartṛtvam buddher api ca jñātrtvam ṣṛuṭi-smṛtyor ucyā-
mānaḥ katham upapadyeyātām?» tatrā 'ha

uparāgāt kartṛtvam cit sāmniḍhyāc cit sāmniḍhyāt 164

atīa yathā-yogyam anvayah: puruṣasya yat kartṛtvam, tad buddhy-
uparāgāt; buddheḥ ca yā cūttā, sā puruṣa-sāmniḍhyāt; etad ubhayam na
vāstavam ity artnah yathā 'gny-ayasoh puruṣaḥ samyoga-viṣeṣāt
5 paraspāra-dharma-vyavahāra āupādhiḥ, yathā vā jala-sūryayoh samyogāt
paraspāra-dharmā-ropas, tathā 'va buddhi-puruṣayoh itī bhāvah etac ca
Kārikayā 'py uktam:

“ tasmāt tat-samyogād acetanam cetanāvad iva līḡam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna ” itī.

10 cit-sāmniḍhyād itī dvih-pātho 'dhyāya-samāpti-sūcanā-'īthah

heya-hāne tayoṛ hetū itī vyūhā yathā-kramam
catvārah ḡstra-mukhyā-'īthā adhyāye 'smiṇ prapañcitāh
samksipta-sāmkhya-sūtrānām arthasyā 'ira prapañcanāt
ḡstram yoga-vad eve 'dam Sāmkhya-pravacanā-'bhīdham.

15 itī Vījñānā-'cārya-nirmite Kāpila-sāmkhya-pravacanasya bhāṣye viṣayā-
'dhyāyah prathamā



ḡstrasya viṣayo nūpītah sāmpratam puruṣasyā 'parināmitvo-'pa-
pādanāya prakṛitīh sīṣṭi-prakṛīyām atī-vistareṇa dvitīyā-'dhyāye vakṣyati
tatrā 'va pradhāna-kāryānām svarūpam vistarato vaktavyam, tebhyo 'pi
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“ vikāram prakṛtiṁ cāi 'va puruṣam ca sanātanam
yo yathāvad vijñāti, sa vīṛsno vimucyata ”

itī Moksadharmā-'disu triyānām eva jñeyatva-vacanam. tatrā 'dīv aceta-
nāyāh prakṛteḥ nisprayoṇa-srāṣṭṛtve muktasyā 'pi bandha-prasaṅga ity
5 āḡayena jagat-sarjane prayojanam āha

vimukta-mokṣā-'rtham svārtham vā pradhānasya. 1

kartṛtvam itī pūrvā-'dhyāya-ḡsa-sūtrād anusajyate svabhāvato duh-
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duhkha-mokṣā-'rtham
pratibimba-sambandhena duhkha-mokṣā-'rtham vā pradhānasya jagat-kartṛ-
30 tvam, athavā svārtham, svasya pāramārthika-duhkha-mokṣā-'rtham ity
arthah yady api mokṣa-vad bhogo 'pi sīṣṭeḥ prayojanam, tathā 'pi
mukhyatvān mokṣa evo 'ktah

« nanu mokṣā-'rtham cet sīṣṭis, tarhi sakṛt-sīṣṭyāi va mokṣa-sambhave
punah-punah sṛṣṭu na syād? » itī tatrā 'ta-

ya tat-siddheh 2

na kade srster moksah, kim tu bahuḡ janma-marana vyadhy adi
vividha-duhkkena bhrṣam taptasya, tataḡ ca prakṛti-purusayor viveka-
khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthah.

sakṛt-srṣtyā vāirāgyā-'siddhāu hetum āha

na ṣṛavana-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt 3.

ṣṛavanam apī bahu-janma-kṛta-punyena bhavati tatrā 'pī ṣṛavaṇa-
mātrān na vāirāgya-siddhiḥ, kim tu sāksāt-kārāt. sāksāt-kāraḡ ca jhatiti
na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kim tu yoga-msthayā
yoge ca pratibandha-bāhulyam ity ato bahu-janmabhīr eva vāirāgyam
mokṣaḡ ca kadā-cit kasya-cid eva sidhyatī 'ty arthah.

sistī-pravāhe hetv-antarām āha

bahu-bhṛtya-vad vā pratyekam. 4

yathā giha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-
'di-bhedena, evam sattvā-'di-gunānām apī pratyekam asamkhya-purusā :
vimocanīyā bhavanti atah kiyat-purusa-mokṣe 'pī purusā-'ntara-mocanā-
'rtham srstī-pravāho ghaṭate; purusānām ānanyād ity arthah tathā ca
Yoga-sūtram "kṛtā-'rtham prati nastam apy anastam tad anya-sādhāna-
tvād" iti.

« nanu piakiter eva srastitvam katham ucyate; "tasmād vā etasmād :
ātmana ākāḡali sambhūta" iti ṣṛutyā puruṣasyā 'pī srastitva-siddher' »
iti tatrā 'ha :

prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5

prakṛtāu srastitvasya vastutve ca siddhe puruṣasya srastitvā-'dhyāsa
eva ṣṛutisu sidhyati, upāsanāyām eva ṣṛutes tātparyāt, "ajām ekām" ity-
ādi-ṣṛuty-antarena prakṛteh srastitva-siddheh; pumsām kūṭastha-um-mā-
tratā-bodhaka-ṣṛuty-antara-virodhāc ce 'ty arthah. ayam cā 'dhyāsa upa-
cāra-rūpo loka siddhi evā 'sti yathā sva-ṡaktisu yodhesu vartamānāu
jaya-parājayāu rājany upacaryete, tathā sva-ṡaktāu prakṛtāu vartamānam
srastitvā-'dikam ṡaktimatsu puruṣesū 'pacaryate, ṡakti-ṡaktimad-abhedāt.
tad uktam Kāurme

"ṡakti-ṡaktimator bhedam paḡyanti paramā-'rthatah,
abhedam cā 'nupaḡyanti yoginas tattva-cintakā" iti

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpam prakṛty-ādi-tattvo-
'pāsakāḡ paḡyanti 'ty arthah tayoḡ co 'dāharanam "athā 'ta ādeḡo 'ne
'ti ne 'tī" 'ty-ādi-ṡṛutah, "ātman 've 'dam sarvam" ity-ādi-ṡṛutiḡ ce 'ti
bl īval

« nanv evam prakṛtav ap. srasṛtvaiva vastavaṃ .t. kuto vadhrtam , srsteh svapnā-'di-tulyatāyā apī ḡṛavanād' » itī. tatā 'ha :

kāryatas tat-siddheḥ 6.

kāryānām artha-kriyā-kārtayā vāstavatvena kāryata eva dharmi-grāhaka-pramānena prakṛter vāstava-srasṛtva-siddher ity arthah svapnā-'di-tulyatā-ḡrutayas tv anityatā-rūpā-'sattvā-'nḡa-mātre puruṣā-'dhyastatvā-'nḡe vā bodhyāḥ, anyathā srṣṭi-piātīpādaka-ḡrutī-virodhāt ; svapna-padārthānām apī manah-parināmatvenā 'tyantā-'sattā-virahāe ce 'tī

« nanu prakṛteh svārthatva-pakṣe mukta-puruṣam praty apī sā prāvarteta » tatā 'ha :

cetano-'ddeḡān nīyamah, kaṇṭaka-moksa-vat 7

citī samjñāna itī vyutpattyā cetano 'trā 'bhijñāh — yathāi 'kam eva kaṇṭakam yaḡ cetano 'bhijñās tasmād eva mucyate, tam praty eva duḡkhā-'tmakam na bhavaty, anyān prātī tu bhavaty eva, tathā prakṛtīr apī cetanād abhijñāt kṛtā-'rthād eva mucyate, tam praty eva duḡkhā-'tmikā na bhavaty, anyān anabhijñān prātī tu duḡkhā-'tmikā bhavaty eve 'tī nīyamo vyavasthe 'ty arthah etena svabhāvato baddhāyā apī prakṛteh sva-mokso ḡhatata ity ato na mukta-puruṣam prātī pravartata itī

« nanu puruṣe srasṛtvaiva adhyasta-mātrīam itī yad uktam, tan na yuktam, prakṛti-samyogena puruṣasyā 'pī mahad-ādi-parināmāu-'cityāt. drṣṭo hi prthivy-ādi-yogena kāsthā-'deh prthivy-ādi-sadīḡah parināma » itī. tatā 'ha :

anya-yoge 'pī tat-siddhir nā 'ñjasyenā, 'yo-dāha-vat 8.

prakṛti-yoge 'pī puruṣasya na srasṛtva-siddhir āñjasyena sāksāt. tatra drṣṭānto 'yo-dāha-vat, yathā 'yaso na dagdhrtvaṃ sāksād astī, kim tu sva-samyuktā-'ḡni-dvārakam adhyastam eve 'ty arthah. ukta-drṣṭānte tū 'bhayoh parināmah pratyakṣa-siddhatvād īyate, samdīḡdha-sthale tv ekasyāi 'va parināmeno 'papattāv ubhayoh parināma-kalpane ḡāuravam, anyathā japā-samyogāt sphatīkasya rāḡa-parināmā-'patter itī

srsteh phalam mokṣa itī prāḡ uktam ; idānīm srṣṭer mukhyam nimitta-kāranam āha :

'āḡa-virāḡayor yogah srstīh. 9

rāḡe srṣṭu, vārāḡye ca yogah, svarūpe 'vasthūnam, muktīr itī yāvat, athavā citta-vṛttī-nirodha ity arthah tathā cā 'nvaya-vyāṭirekābhīyām rāḡah srṣṭi-kāranam ity āḡayah. tathā ca ḡrutīr apī Brahmā-'di-rūpām vīvidhā karma-gatīm uktvā 'ha itī nu kāmayamāno 'lā 'kāmayamāno

yo kāmo mskāma āpta-kāma ātma-kāmo, na tasya prānā utkrāmantī" 'ti. iāga-vāirāgye api prakṛti-dharmāv eva

itah param srsti-prakriyām vaktum ārabhate
mahad-ādi-kramena pañca-bhūtānām 10

srstir iti pūva-sūtrād anuvartate yady apy "etasmād ātmana ākāṣah sambhūta" ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām srstih ṣrūyate, tathā 'pi mahad-ādi-kramenāi 'va pañca-bhūtānām srstir iste 'ty arthah. teja-ādi-srṣti-ṣrutāu gagana-vāyu-srster āpūrana-vad ukta-ṣrutāv apy ādāu mahad-ādi-srṣtib pūranīye 'ti bhāvah. atra ca pramānam ghaṭa-srṣti-vad antahkaranā-'tiriktā-'khila-srster antahkarana-vṛtti-pūrvakatvā-'numānam. kum ca

"etasmāj jāyate prāno manaḥ sarve-'ndriyām ca
kham vāyuḥ jyotir āpaḥ ca pṛthivī viśvasya dhāmni"

'ti ṣruty-antara-stha-pāṭha-kramā-'nurodhena "sa prānam asṛjat, prānāc chraddhām kham vāyum" ity-ādi-ṣruty-antarena ca pañca-bhūta-srṣteh prān mahad-ādi-srṣtir avadhāryata iti prānaḥ cā tathakarasya vṛtti bheda iti vakṣyati; ato 'syām ṣrutāu prāna eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-kramenāi 'va srstim vakti "antarā vijñāna manasī kramena tal-lūgād" iti, sad-ākāṣayo madhye buddhi-manasī utpadyete iti kramene 'ty arthah manasī cā 'hamkārasya praveṣa iti.

prakṛter eva sraṣṭṛtvam sva-mokṣā-'rtham, tasyā nityatvāt, mahad-ādīnām tu sva-sva-vikāra-sraṣṭṛtvam na sva-mokṣā-'rtham, anityatvād iti viṣeṣam āha

ātmā-'rthatvāt srṣter nāi 'śām ātmā-'rtha ārambhah 11.

esām mahad-ādīnām sraṣṭṛtvasyā 'tmā-'rthatvāt purusa-mokṣā-'rtha-
tvāu na svārtha ārambhah sraṣṭṛtvam, vināṣitvena mokṣā-yogād ity arthah para-mokṣā-'rthakatve cā 'vaṣyake purusa-mokṣā-'rthakatvam eva yuktam, na prakṛti-mokṣā-'rthakatvam, tasyāḥ purusa-guṇatvād iti.

khaṇḍa-dik-kālayoh sṛstīm āha

dik-kālāv ākāṣā-'dibhyaḥ. 12.

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viṣeṣāv eva ato dik-kālayoh vibhūtvō-'papattih, "ākāṣa-vat sarva-gataḥ ca nitya" ity-ādi-ṣruty-uktam vibhūtvam cā 'kāṣasyo papannam yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-samyogād ākāṣād utpadyete ity arthah; ādi-ṣabdeno 'pādhi-grahanād iti yady api tat-tad-upādhi-viṣiṣṭā-'kāṣam eva khaṇḍa-dik-kālāu, tathā 'pi viṣiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāṣesika-naye ṣrotīasya kāryatā-vat tat-kāryatvam atro 'ktam

ida um mahad adī-kramone ty uktan svarupato dharmataḥ ca kramena darśayati

adhyavasāyo buddhiḥ 13

mahat-tattvasya paryāyo buddhir iti, adhyavasāyaḥ ca niṣcayā-khyatasyā sādharāṇī vṛttir ity arthah. abheda-nirdeśas tu dharma-dharmyabhedāt asyāḥ ca buddher mahattvam sve-tara-sakala-kārya-vyāpakatvān mahāi-śvaryaḥ ca mantavyam,

“savikārāt pradhānāt tu mahat tattvam ajāyata,
mahān iti, yataḥ khyāti lokānām jāyate sade ”

'ti smṛteh. “asya mahato bhūtasya niḥśvasitam etad yad Rgveda” ity ādi-ṣṛuṭi-smṛtisū ca Hiranyagarbhe cetane 'pi mahān iti śabdo buddhy abhimānitvenāi 'va, yathā pṛthivy-abhimāni-cetane pṛthivī-śabdā, tadvat evam eva Rudrā-diśv ahamkāra-di-śabdo 'pi bodhyah. prakṛty-abhimāni-devatām ārabhya sarveśām eva bhūtā-bhimāni-paryantānām devānām svasva-buddhi-rūpāḥ ca pratītiyato-pādīhāyo mahat-tattvasyāi 'vā 'nṛā iti

mahat-tattvasyā 'parān api dharmān āha

tat-kāryam dharmā-di 14.

dharmajñāna-vāirāgyāi-śvaryaṇy api buddhy-upādānakāni, nā 'hamkāra-di-upādānakāni, buddher eva mṛtiṣṭaya-sattva-kāryatvād ity arthah

« nanv evam katham nara-paṇḍitādi-gatānām buddhy-anānām adharma-prābalyam upapadyatām » tatrā 'ha :

mahad uparāgād viparītam. 15

tad eva mahān mahat tattvam rajas-tamobhyām uparāgād viparītam ksudram adharmā-jñānā-vāirāgyā-nāiśvarya-dharmakam api bhavati 'ty arthah etena < sarva eva puruṣā iṣvarā > iti ṣṛuṭi-smṛti-piavādo 'py upapādītah; sarvo-pādīhānām svābhāvīkai-śvaryaṇy rajas-tamobhyām eva 'vamanād iti « nanv evam dharmā-di-avasthānā-rībam buddher api nityatvāt katham kāryate ? » 'ti cen, na; prakṛty-anā-rūpe bījā-vastha-mahat-tattve sattva-viśeṣe karma-vāsanā-dīnām avasthānāt tasyāi 'va jñāna-kāranā-vasthāyām ākūṭa-vad utpatty-aṅgīkārāt. tathā cā 'kāṣa-vad eva nityā-nityo-bhaya-rūpā buddhiḥ yathā ca kāranā-vasthā-kāṣe prakṛti-vyavahāra eva, nā 'kāṣa-vyavahāra, ākāṣa-līṅga-śabdā-bhāvād, evam kāranā-vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-līṅgā-dhyavasāyā-di-abbhāvād iti.

mahat-tattvam laksayitvā tat-kāryam ahamkāram laksayati.

abhimāno 'hamkārah 16

aham karoti 'ty ahamkārah kumbha-kāra vad antahkarana-dravyam

sa ca dharma-dharmy-abhedād abhūmāna ity ukto 'sādhārana-vṛttitā-sūcanāya buddhyā niṣcita evā 'rthe 'hamkāra-mamakāraū jāyete. ato vṛttyoh kārya-kārana-bhāvā-'nusārena vṛttimator api kārya-kārana-bhāva unnīyata iti prāg evo ktaṁ antahkaranam ekam eva bījā-'nikura-mahāvṛksā-'di-vad avasthā-traya-mātra-bhedāt kārya-kārana-bhāvam āpadyata iti ca prāg evo 'ktaṁ ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūi buddhiḥ khyātir iṣvara”

iti mano-buddhyor eka-paiyāyatvam uktam iti

kīamā-'gatam ahamkārasya kāryam āha

ekādaṣa-pañca-tanmātram tat-kāryam 17.

ekādaṣe 'ndriyāni ṣaḍdā-'di-pañca-tanmātram cā 'hamkārasya kāryam ity arthah < mayā 'nene 'ndriyene 'dam rūpā-'dikam bhoktavyam. idam eva sukha-sādhanaṁ > ity-ādy-abhūmānād evā 'di-sargesv indriya-tad-viśayo-'tpattyā 'hamkāra indriyā-'di-hetuh, loke bhogā-'bhūmānāni 'va rāga-dvāiā bhogo-'pakarana-karana-darśanāt, “rūpa-rāgād abbūc cakṣur” ity-ādina Moksadharma Hiranyagarbhasya rāgād eva samasti-cakṣur-ādy-utpattismānanāc ce 'ti bhāvah ataḥ ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahamkārad utpadyata iti viśeṣah, tanmātrā-'dīnām rāga-kāryatvād iti.

atrā 'pi viśeṣam āha :

sāttvikam ekādaṣakam pravartate vāikṛtād ahamkārat. 18.

ekādaṣānām pūranam ekādaṣakam manah sodaṣā-'tma-gana-madhye sāttvikam, atas tad-vāikṛtīt sāttvikā-'hamkāraū jāyata ity arthah. ataḥ ca rājasā-'hamkārad daṣe indriyāni tāmasā-'hamkāraḥ ca tanmātrāni 'ty avagantavyam,

“vāikārikas tājasāḥ ca tāmasāḥ ce 'ty aham tridhā.

aham-tattvād vikurva'nān mano vāikārikād abhūt,

vāikārikāḥ ca ye de 'ā, arthā-'bhivyāñjanam yataḥ;

tājasād indriyāny eva jñāna-karma-mayāni ca,

tāmaso bhūta-sūksmā-'dīn, yataḥ kham, līṅgam ātmana”

ity-ādi-smṛtibhya eva nīnayāt . ta eva Purānā-'dy-anusārena Kārikāyām apy etad uktam

“sāttvika ekādaṣakah pravartate vāikṛtād ahamkārat,

bhūtā-'des tanmātrah, sa tāmasas, tājasūd ubhayam” iti

tājaso rājasah, ubhayam jñāna-karme-'ndriye.

«nanu “devatā-laya-ṣṛutī” ity āgāmi-sūtre karanānām devān vak-
syati tat katham Kārikayā 'pi devāpām sāttvikā-'hamkāra-kāryatvam no

'ktam » iti ucyate . samaṣṭi-caksur-ādi-ṣarīrinah sūryā-'di-cetanā eva cak-
sur-ādi-devatāḥ ṣrūyante . ataḥ ca vyāṣṭi-karanānām samaṣṭi-karanāni devate
'ty eva paryavasyati . tathā ca vyāṣṭi-samastyor ekatā-'ṣayenā 'tra ṣāstre
devāḥ karanebhyo na pithaṇi nirdiṣyante . atah samaṣṭi-'ndriyāni mano
'peksayā 'lpa-sattvatvena rājasā-'hamkāra-kāryatvenāi 'va nirdiṣṭāni
smṛtisū ca vyāṣṭi-'ndriyā-'peksayā 'dhika-sattvatvena sāttvikā-'hamkāra-
kāryatayo 'ktāni 'ty avirodha ity avagantavyam tad evam ahamkārasya
trāividhyān mahato 'pi tat-kāraṇasya tīrividhyam mantavyam ;

“sāttvikō rājasāḥ cāi 'va tāmasāḥ ca tīrthā mahān ”

iti smaranāt trāividhyam cā 'nāyor vyakti-bhedād anṣa-bhedād ve 'ty
anyad etat .

ekādaṣe 'ndriyāni darṣayati .

karmendriya-buddhindriyāir āntaram ekādaṣakam . 19 .

karmendriyāni vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāni ca
caksuḥ-śrotra-tvag-rasana-ghrāṇā-'khyāni pañca . etāir daṣabhiḥ sahā 'nta-
ram mana ekādaṣakam ekādaṣe-'ndriyam ity arthah . indrasya samghāte-
'ṣvarasya karanam indriyam tathā cā 'hamkāra-kāryatve sati kārakatvam
indriyatvam iti .

indriyānām bhāutikatva-matam nūākaroti .

āhamkārikatva-ṣrutir na bhāutikāni . 20

indriyāni 'ti ṣeṣah . āhamkārikatve ca pramāna-bhūtā ṣrutih kāla-
luptā 'py ācārya-vākyān Manv-ādy-akṣhila-smṛtibhyaḥ cā numīyate pra-
tyakṣā ṣrutir “ aham bahu svām ” ity-ādih « nanv “ annamayam hi,
sāumya, mana ” ity-ādīr bhāutikatve 'pi ṣrutir asti » 'ti cen, na prakā-
ṣakatva-sāmyenā 'ntahkārano-'pūḍānatvasyāi 'vo 'vitatayā 'hamkārikatva-
ṣrutir eva mukhyatvāt . bhūtānām api Hanyagubha-samkalpa-janyatayā
'nnasya mano-janyatvāc ca vyāṣṭi-mana-ādīnām bhūta-samsīṣtatayā 'va
tasthatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-ṣrutir gāunī 'ti .

« nanu tathā 'py āhamkārikatva-nūnāyo na ghatate ; “ asya puruṣasyā
'gnim vāg apyeti, vātam prāṇaḥ, caksur āditiyam ” ity-ādī-ṣrutāni devatāsv
indriyānām laya-kathanena devato-'pūḍānakatvasyā 'py avagamāt ; kāraṇa
eva hi kāryasya laya » ity ācāṅkvā 'ha

devatā-laya-ṣrutir nā 'rambhakasya 21

devatāsu yā laya-ṣrutih, sā nā 'rambhakasya nā 'rambhaka-viśayinī
'ty arthah, anārambhake 'pi bhū-tale jala-bhndor laya-darṣanāt ; anāram-
bhakesv api lūtesv ītmano laya-ṣṛavanāc ca v'jñāna-glāṇ evā

'tebhyo bhūtebhyah samutthāya tāny evā 'nuvinaṣyati' 'ty-ādi-ṣrutāḥ it
bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati:
tad-utpatti-ṣruter vināṣa-darṣanāc ca. 22.
tesām sarvesām eve 'ndriyānām utpattir asti:

“etasmā jāyate prāno manah sarve-'ndriyām ce”

'ty-ādi-ṣruteḥ. vṛddhā-'dy-avasthāsu caksu-ādīnām iva manaso 'py apa
cayā-'dīnā vināṣa-nirṇayāc ce 'ty arthah. tathā co 'ktam.

“daṣṭakena nīvantante manah sarve-'ndriyāni ce” 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parīṇī 'ti

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti.

atīndriyam indriyam, bhrāntānām adhiṣṭhānam. 23

indriyam sarvam atīndriyam, na tu pratyakṣam, bhrāntānām eva
tv adhiṣṭhānam golakam tādātmyene 'ndriyam ity arthah. — adhiṣṭhānam
ity eva pāthah

ekam eve 'ndriyam ṣakti-bhedād vilakṣana-kārya-kārī 'ti matam
apākaroti

ṣakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.

ekasyāu 've 'ndriyasya ṣakti-bheda-svikāre 'pī 'ndriya-bhedah sīdhyati,
ṣaktīnām apī 'ndriyatvūt. ato nāi 'katvam indriyasye 'ty arthah

«nanv ekasmād ahamkāraṇ nānāvidhe-'ndriyo-'tpatti-kalpanāyām
nyāya-virodhah.» tatrā 'ha

na kalpanā-virodhah pramāna-dṛṣṭasya 25

sugamam

ekasyāi 'va mukhve-'ndriyasya manaso 'nye daṣa ṣakti-bhedā ity āha.
ubhayā-'tmakam manah 26

jñāna-karṇe-'ndriyā-'tmakam mana ity arthah

ubhayā-'tmakam ity asyā 'rtham svayam vivṛnoti

guna-parināma-bhedān nānātvam, avasthā-vat. 27.

yathāi 'ka eva narah saṅga-vaṣān nānātvam bhajate, kāmūni-saṅgāt
kāmuko. virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi caksur-
ādi-saṅgāc caksur-ādy-ekibhāvena darṣanā-'di-vṛtti-ṣiṣṭatayā nānā bhavati
tatra hetur gune 'ty-ādi; gunānām sattvā-'dīnām parināma-bhedeṣu sām-
arthyaḥ ity arthah etac ca nyāstre-mana abhūvaṁ, nā 'ṣṛā ty

ādi-gruti-siddhāc cakṣur-ādīnām manah-samyogam vinā vyāpārā-'ksamatvād anumīyate.

jñāna-karme-'ndriyayor viṣayam āha

rūpā-'di-rasa-malā-'nta ubhayoh 28.

anna-īasānām malah purīṣā-'dih tathā ca rūpa-rasa-gandha-sparṣa-
ṣabdā vaktavyā-'dātavya-gantavyā-'nandayitavyo-'tsrastavyaṣ co 'bhayor
jñāna-karme-'ndriyayor daṣa viṣayā ity arthah ānandayitavyam co 'pa-
sthasyo 'pasthā-'ntaram, upasthasya hy upasthā-'ntaram viṣaya iti.

vasye 'ndrasya yeno 'pakārenā 'tāu 'ndriyānī 'ty ucyante, tad ubha-
yam āha

draṣṭrtvā-'dir ātmanah, karanatvam indriyāṇām 29

draṣṭrtvā-'di-pañcakaṁ vaktitvā-'di-pañcakaṁ samkalpayitvam cā
'tmanah purusasya, darṣanā-'di-vrttāu karanatvam tv indriyāṇām ity
arthah. «nanu draṣṭrtva-ḥrotitvā-'dikam kadācid anubhave paravasānāt
purusasyā 'vikārino 'pi ghatatām; vaktitvā-'dikam tu kriyā-mūrtim, tat
katham kūṭasthasya ghatatām?» iti cen, na, ayas-kānta-vat sāmūdhya-
mātreṇa darṣanā-'di-vrtti-kartṛtvasyāi 'vā 'trā draṣṭitvā-'di-ṣabdā-'ithatvāt
yathā hi mahā-rājah svayam avyāpīvamāno 'pi sāmyena karanena yoddhā
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṭastho 'pi puruṣaḥ cakṣur-ādy-
akhila-karanāu draṣṭā vaktā samkalpayitā co 'ty evam-ādau bhavaty, sam-
yogā-'khyā-sāmūdhya-mātreṇā 'va teṣām prerakatvāt, ayas-kānta-man-
vad iti kartṛtvam cā 'tra kāraṇa-cakra-prayoktṛtvam, karanatvam tu
kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kuthārū-'di-vat yat
tu cāstresu puruṣe darṣanā-'di-kartṛtvam nigdhyate, tad-anukūla-kṛtimat-
tvam tat tat-kriyāvattvam vā tathā co 'ktam:

“ata ātmanī kartṛtvam akartitvaṁ ca samsthitam:

mūcchatvād akartā 'sau, kartā sāmūdhya-mūrtiḥ” iti.

ata eva kāraṇa-cakra-prayoktṛtva-ḥakter ātma-svarūpatayā draṣṭrtva-vaktṛ-
tvā-'dikam ātmano nityam iti grīyate “na draṣṭur drṣter viparilopo vidyate,
na vaktur vakter viparilopo vidyate” ity-ādine 'ti. «nanu pramāna-
vibhāge pratyakṣā-'di-vrttīnām eva karanatvam uktam, atra katham indri-
yasyo 'cyata?» iti cen, na; atra darṣanā-'di-rūpāsu cakṣur-ādi-dvāraka-
buddhi-vrttiṣv eva 'ndriyāṇām karanatva-vacanāt, tatra ca puruṣa-msthe
bodhā-'khyā-phale vrttīnām karanatvasyo 'ktatvād iti.

idānīm antahkarana-trayasyā 'sādhārana-vrttīr āha

trayānām svālakṣanyam. 30

trayānām mahad-ahankāra-manasām svūlakṣanyam svam-svam lak

śānam asadharanī vṛttir yesam iti madhyama-pada-lopaḥ vighrahaḥ tasya bhāvas tattvam ity arthah

loke ca mahato lakṣanam adhyavasāyā'di-prakṛta-guṇavattvam; ahamkṛtasya cā 'tmany avidyamāna-guṇā'ropah; manasaḥ ce <'dam astv> ity aṅgikānam iti tathā ca buddher vṛttir adhyavasāyo, 'bhūmāno 'hamkārasya. samkalpa-vikalpāu manasa ity āyātam. samkalpaḥ cikīrṣā, "samkalpah karma mānasam" ity Anuśāsanāt; vikalpaḥ ca samśayo yogo-
'kta-bhrama-viśeṣo vā, na tu viśiṣṭa-jñānam, tasya buddhi-vṛttitvād iti.

trayānām sādhanānām vṛttim apy āha.

sāmānya-karāṇa-vṛttih prānā'dyā vāyavaḥ pañca 31

prānā-di-rūpāḥ pañca vāyu-vat samecārād vāyavo ye prasiddhās, te sāmānyā sādhanānī karāṇasyā 'ntahkarana-trayasya vṛttih, parināma-bhedā ity arthah. tad etat Kārikayo 'ktam.

"svūlaksanyam vṛttis trayasya, sāmā 'sā bhavaty asāmānyā,
sāmānya-karāṇa-vṛttih prānā'dyā vāyavaḥ pañce " 'ti

ata kaṇcit «prānā'dyā vāyu-viśeṣā eva, te cā 'ntahkarana-vṛttyā jīvana-yoni-prayātna-rūpayā vyāpriyanta ity kṛtvā prānā'dyāḥ karāṇa-vṛt tīr ity abhedamūdeṣa» ity āha tan na; "na vāyu-kṛye, prthag-upade-
ṣād" ity Vedānta-sūtrīna prāṇasya vāyutva-vāyu-parināmatvayoh sphuṭam pratishedhād atrā 'pi tad-eka-vākyatāu 'cītyāt, mano-dharmasya kāmā'deh prāṇa-kṣobhakatavā sāmānādhikaranyenāi 'vāu 'cītyāc ca. vāyu-prāṇayoh prthag-upadeṣa-śrutayas tu.

"etasmiṃ jāyate prāṇo manah sarve 'ndriyāṃ ca
kham vāyur jyotir āpaḥ ca prthivī viśvasya dhārmī"

'ty-ādyā iti ata eva lūga-śānta-madhye prāṇānām aganane 'pi na nyū-
natā, buddher eva kṛiyā-śaktyā sūtrātma-prāṇā'di-nāmakatvād iti.

antahkarana-parināme 'pi vāyu-tulya-samecāra-viśeṣād vāyu-devatā-
'dhusṭhitatvāc ca vāyu-vyavahāro-'papattir iti.

vāṇṣekānām ivā 'smākam nā 'yam nyamo, yad indriya-vṛttih krame-
nāi 'va bhavati, nāi 'kade 'ty āha.

kramaḥ 'kramaḥ ce 'ndriya-vṛttih. 32

suganam. jāti-sūnikāryasyā 'smākam adosatvāt sāmāgrī-samava-
dhāne saty anekāu apī 'ndriyāni ekadāi 'ka-vṛtty-utpādane bādhakam nā
'stī 'ti bhāvaḥ

indriya-vṛttinām vibhāgaḥ ca Kārikayā vyākhyātah.

"śabdā'disu pañcānām ālocana-mātram iṣyate vṛttih;
vacanā 'dāna-viharaṇa-'tsargā-nandāc ca pañcānām" ity

ālocanam ca purva- caryair vyakhyatam

“asti hy ālocanam jñānam prathamam nirvikalpakam,
param punas tathā vastu-dharmāu jāty-ādibhis tathe” ’ti

param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā
jāty-ādibhiḥ ca jñānam savikalpakam tathā ’locanā-’khyam bhavati ’ty
arthah. tathā ca nirvikalpaka-savikalpaka-rūpam dvividham apy āndri-
yakam jñānam ālocana-samjñam iti labdham. kaṣcit tu «nirvikalpakam
jñānam evā ’locanam indriya-janyam ca bhavati, savikalpakam tu mano-
mātra-janyam» iti ślokā-’rtham āha. tan na, Yoga-bhāṣye Vyāsa-devār
viṣṭa-jñānasyā ’py āndriyakatvasya vyavasthāpitatvāt; indriyān viṣṭa-
jñāne bādhakā-’bhāvāc ca. sama eva ca sūtiā-’rtham apy evam vyācāste
«bāhye-’ndriyam ārabhya buddhi-paryantasya vrttir utsargataḥ kramena
bhavati kadūcit tu vyāghrā-’di-darṣana-kāle bhaya-viṣesād vidyul-late ’va
sarva-karaneṣv ekadā ’va vrttir bhavati ’ty artha» iti. tad apy asat,
asmin sūtra indriya-vrttīnām eva kramikā-’kramikatva-vacanāt. na
buddhy-ahamkāra-vrttyoh prasaṅgo ’py asti. kim cāi ’kadū ’neke-’ndriya-
vrttāv eva vādi-vipratipattyā tan-mūlāya-paratvam eva sūtrasyo ’citam,
mano-’nutva-pratiśedhāya, na tu kāka-dantā-’nveṣana-paratvam iti.

pūndikṛtya buddhi-vrttīḥ samsāra-mūḍānatā-pratipādanā-’rtham ādāu
darśayati:

vṛttayah pañcatayyah kṣiptā-’kṣiptāḥ 33.

kṣiptā akṣiptā vā bhavantu vṛttayah, pañcatayyah pañca-prakārā eva,
nā ’dhikā ity arthah. kṣiptā duḥkhaḥ samsārīka-vṛttayo, ’kṣiptāḥ ca tad-
viparītā yoga-kālīna-vṛttayah. vrttīnām pañca-prakāratvam Pātañjala-
sūtreṇo ’ktam: “pramāna-viparyaya-’vikalpa-nidrā-smṛtaya” iti. tatra
pramāna-vrttir atrā ’py uktā. viparyayas tv asmākam vivekā-’graha evā,
’nyathā-khyāter nirasyatvāt vikalpas tu viṣesa-darṣana-kāle ’pi (Rāhoḥ
gṛah, purusasya cāntanyam) ity-ādi-jñānam nidrā ca suṣupti-kālīnā
buddhi-vrttīḥ smṛtiḥ ca samskāra-janyam jñānam iti. etat sarvam
Pātañjale sūtritam

yā etā buddhi-vṛttaya uktā, etad-āupādṛiky eva purusasyā ’nya-
rūpatā, na svataḥ; etan-nivṛttāu ca puruṣaḥ svarūpe ’vasthito bhavati ’ty
anayā ’pi diḡ puruṣasya svarūpam paricāyayati

tan-nivṛttāv upaśānto-’parāgaḥ svasthaḥ. 34.

tāsām vrttīnām virāma-daśayām śānta-tat-pratibimbakah svastho bha-
vati, kāvalya ivā ’nyadā ’pi ’ty arthah. tathā ca Yoga-sūtra-trayam
“yogaḥ citta-vṛtti-nirodhaḥ,” “tadā dīptaḥ svarūpe ’vasthānam,” “vrtti-
sāñpyam itaratre” ’ti. idam eva ca puruṣasya svasthatvam, yad upādhi

vr̥t̥teḥ pratibimbasya : n vr̥t̥tir iti etadr̥cī ca vasiṭha puruṣasya Vasisthe
dr̥stantena j̥r̥uṭiḥ ca, y̥t̥ha

“anapta-khila-çāilā-di-pratibimbe hi yādr̥cī
syād darpane darpanatā kevalā-'tma-svarūpinī,
aham tvam jagad ity-ādāu praçānte dr̥cya-sambhrame
syāt tādīçī kevalatā sthite dr̥stary avīksana ” iti.

etad eva distāntena vivinoti

kusuma-vac ca manih 35

ca-kāro hetū. kusumene 'va manir ity arthah yathā japā-kusume-
na sphatīka-manī rakto 'svastho bhavati tau-nivrttāu ca rāga-çūnyah svastho
bhavati, tadvad iti. tad etad uktam Kāume.

“yathā samlakṣyate raktah kevalah sphatiko janāih
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa ” iti

«nanu kasya prayatnena kaiana-jātam pravartatām, puruṣasya kūta-
sthatvād içvānasya ca pratisiddhatvād ? » iti tatīā ha.

puruṣārtham karoṇo-'dbhavo 'py, adr̥sto-'llāsāt 36

pradhāna-pravrtti-vat puruṣārtham kaiano-'dbhavaḥ karanānām pra-
vrttiḥ api puruṣasyā 'dr̥ṣṭā-'bhūvyakter eva bhavatī 'ty arthah adr̥stam co-
'pādheḥ eva

parārtham svataḥ pravrttāu distāntam āha

dhenu-vad vatsāya 37

yathā vatsārtham dhenuh svayam eva ksīam śravati, nā 'nyam yatnam
apekṣate, tathā 'va svānunaḥ puruṣasya kr̥te svayam eva kaianām pravar-
tanta ity arthah. dr̥çyate ca susuptāt svayam eva buddher utthānam iti.
etad eva Kānkayā 'py uktam.

“svām-svām pratipadyante paraspaiṭ-kūta-hetukām vrttim,
puruṣārtha eva hetur, na kenacit kāryate karanam ” iti.

«bāhyā-'bhyantarām miltvā kiyauti karanānī ? » 'ty ākāṅksāyām āha.

karanam trayodaça-vidham avāntara-bhedāt 38

antahkaiana-trayam daça bāhya-karanām miltvā trayodaça teṣv api
vyakti-bhedenā 'nanyam pratipādayitum <vidham> ity uktam buddhir
eva mukhyam karanam ity āçayeno 'ktam. <avāntara-bhedād> iti; ekasyā
'va buddhy-ākhyā-karanasya karanānām anekatvād ity arthah

«nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyam karanam,
anyesāu ca kīṁ atvam gūṇam - tatr̥ç ko guṇa ? » ity ākāṅksāyām āha

indriyesu sādha-katamatva-guṇa-yogāt, kuṭhāra-vat 39

indriyesu puruṣārtha-sādha-katamatva-rūpaḥ karanasya buddher guṇaḥ paramparayā 'stu; atas trayodaśa-vidham karanam upapadyata iti pūrva-sūtrenā 'nvayah. kuṭhāra-vat iti; yathā phalā'yoga-vyavacchinatay prahārasya 'va echedāyām mukhya-karanatve 'pi prakṛsta-sādhana-tva-guṇa-yogāt kuṭhārasya 'pi karanatvam, tatthe 'ty arthah.

antahkaranasyā 'katvam abhipretyā 'hamkārasya gāuna-karanatvam atra no 'ktam

gāuna-mukhya-bhāve vyavasthām viśisyā 'ha:

dvayor pradhānam mano, loka-vat bhr̥tya-vargeṣu. 40

dvayor bāhyā-ntarīyayor madhye mano buddhir eva pradhānam, mukhyam, sāksāt-karanam iti yāvat; puruṣe 'rtha-samarpakatvāt, yathā bhr̥tya-vargeṣu madhye kaṇṇad eva loka-rājñah pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā'dhyakṣā'dayas, tadvad ity arthah

atra manah-ṣabdo na titīyā-ntahkārāna-vācī; vaksyamānasyā 'khila-samskāra-'dhāratvasya buddhy-atīkṛtesv asambhavāt; sambhave vā buddhi-kalpana-vāyarthyaḍ iti.

buddheḥ pradhānatve hetūn āha tribhūti-sūtrīṇi.

avyabhicārāt. 41

sarva-kārāna-vyāpakatvāt phalā'vyabhicārād ve 'ty arthah

tathā 'ṣesa-samskāra-'dhāratvāt. 42

buddheḥ evā 'khila-samskāra-'dhāratā, na tu caksur-āder ahamkāra-manasor vā; pūrva-dṛṣṭa-ṣrutā'dy-arthānām andha-bādhirā-'dibhīḥ smaraṇā-'nupapatteh, tattva-jñānenā 'hamkāra-manasor laye 'pi smaraṇa-darṣanāc ca ato 'ṣesa-samskāra-'dhāratayā 'pi buddheḥ eva sarvebhyaḥ pradhānatvam ity arthah

smṛtyā 'numānāc ca 43

smṛtyā cintana-rūpayā vṛttyā prādhānyā-'numānāc ce 'ty arthah cintā-vṛttiḥ hi dhyānā-'khyā sarva-vṛttibhyaḥ śreṣṭhā; tad-ācīyatayā ca cittā-'para-nāmnī buddhiḥ eva śreṣṭhā 'nya-vṛttika-karanebhya ity arthah

«nanu cintā-vṛttih puruṣasyā 'vā 'stu.» tatiā 'ha:

sambhaven na svataḥ 44.

svataḥ puruṣasya smṛtiḥ na sambhavet, kūtasthatvād ity arthah ittham vā vyākhyeyam «nanv evam buddhir eva karanam astu; kṛtam avāntara-karānār» ity ācāṅkīyām āha: «sambhaven na svata» iti caksur-ādi-dvāratām vinā 'khila-vyāpāresu buddheḥ svataḥ karanatvam na sambhavet andhā-'der api rūpā-'di-darṣaṇā-'patter ity arthah

«nanv evam buddher eva pradhānye katham māśa ubhaya tma
katva n prag iktam?» tatra ha

āpeksiko guṇa-pradhāna-bhāvah, kriyā-viṣeṣāt 45.

kriyā-viṣeṣam prati karanānām āpeksiko guṇa-pradhāna-bhāvah:
caksur-ādi-vyāpāreṣu manah pradhānam, mano-vyāpāre cā 'hamkāro,
'hamkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karanam, na buddhy-antaram
ity evam vyavasthā kim-nimittike?» 'ty ākāṅkṣyām āha.

tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat 46.

tat-puruṣīya-karma-jatvāt karanasya tat-purusārtham abhiceṣṭā sarva-
vyāpāro bhavati loka-vat iti; yathā loke yena puruṣena krayā-'di-
karmanā 'rjito yah kutbārā-'dis, tat-purusārtham eva tasya cchudā-'di-
vyāpāra ity arthah. atah karana-vyavasthe 'ti bhāvah.

yady api kūṭasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhana-
tayā puruṣa-svāmikatvena rājño jayā-'di-vat eva puruṣasya karma 'cyate
«tanu karmana eva tat-puruṣīyatve kim niyāmakam?» iti cet, tathā-
vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā dosāye 'ti. yat tu
kaṣcid avivekī vadati «buddhi-pratibimbīta-puruṣasya karma» 'ti, tan na;
Yoga-bhāṣye 'smad-ukta-prakāśasyāi 'vo 'ktatvenā 'nya-prakāśasyā 'prāmā-
ṇikatvāt, pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā
pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbatvā-'bhīmata-puruṣa-
kalpanā-vāi varthyasya pūrvam pratipāditatvāt iti

buddheḥ prādhānyam prakatī-kartum upasamharati

samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat
47.

yady api puruṣārthatvena samāna eva sarveṣām karanānām vyāpāras,
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-
'viṣeṣe 'pi grāmā-'dhyakṣā-'disu madhye mantrina eva prādhānyam, tadvad
ity arthah. ata eva buddhir eva mahān iti sarva-ḡāstresu gīyata iti —
vīpsā 'dhyāya-samāptāu.

liṅga-dehasya ghatakam yat saptadaśa-samkhyakam,

pradhāna-kāryam tat sūksmam atrā 'dhyāye 'nuvarṇitam.

iti 31-Vijñānā-'cārya-nirmite Kāpila-sāmkhya-pravacanasya bhāṣye pra-
dhāna-kāryā-'dhyāyo dvitīyah.

itah param pradhānasya sthūla-kāyam mahā-bhūtāni ṣarīra-dvayan
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-nusthāna
hetv-apaśa-vānāgyā-ītham, tataḥ ca para-vārāgyāya jñāna-sādhanaṅy
akhilāni vaktavyānī 'ti trīyā-rambhah.

aviṣeśād viṣeśa-rambhah 1

nā 'sti viṣeśaḥ cānta-ghora-mūlhatvā-di-rūpo yatre 'ty aviṣeśo bhūta-
sūksmam pañca-tanmātrā-khyam tasmāc chātū-tā-di-rūpa-viṣeśavattvena
viṣeśānām sthūlānām mahā-bhūtānām ārambha ity aithah sukhā-dy-
ātmakatā hi cāntā-di-rūpā sthūla-bhūtesv eva tāratamyā-dibhur abhivyaj-
0 yate, na sūksmesu, tesām cāntā-karūpatayāi 'va yogisv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayoṇṣṭati-tattvānām utpattim
uktvā tasmāc charīra-dvayo-tpattim āha.

tasmāc charīrasya 2.

tasmāt trayoṇṣṭati-tattvāt sthūla-sūksma-ṣarīra-dvayasyā 'rambha ity
5 arthah

sampratī trayoṇṣṭati-tattve samsāi-nyathā-nupapattim pramāna-
yati.

tad-bijāt samsr̥tiḥ. 3

tasya ṣarīrasya bijāt trayoṇṣṭati-tattva-rūpāt sūksmād dhetoḥ puru-
1 sasya samsr̥tir gatā-gate bhavataḥ, kūtasthasya vibhūtayā svato gaty-ādy-
asambhavād ity arthah trayoṇṣṭati-tattve 'vasthito hi puruṣas tenāi 'vo
'pādhinā pūrva-kṛta-karma-bhogā-rtham dehād deham samsarati;

“mānasam manasāi 'vā 'yam upabhuṅkte ṣubhā-ṣubham,
vācā vācā kṛtam karma, kāyenāi 'va tu kāyikam”

, ity-ādi-smṛtibhūh pūrva-sargīya-karmo-pakaranāir evo 'tsargataḥ sargā-
'ntaresū 'pabhoga-siddheh. ata eva Brahma-sūtram upasamharati “sam-
parisvakta” iti.

samsr̥ter avadhim apy āha.

ā vivekāc ca pravartanam aviṣeśānām 4

īṣvarā-nīṣvaratvā-di-viṣeśa-rahitānām sarvesām eva pumsām viveka-
paryantam eva pravartanam samsr̥tir āvaṣyakī, viveko-ttaram ca na se
'ty arthah

tatra hetum āha.

upabhogād itarasya. 5

itarasyā 'vivekina eva svīya-karma-phala-bhogā 'vaṣyambhāvād ity
arthah

deha-sattve pi samsṛti-kāle bhogo na stītya

sampratī-parimukto dvābhyām. 6.

sampratī-samsṛti-kāle puruṣo dvābhyām cīto'sna-sukha-duḥkhā'dvādvābhyāḥ parimukto bhavati 'ty arthah. tad etat Kārikayo 'ktam

"samsarati nirupabhogam bhāvāṁr adhivāsitam līṅgam" iti.

bhāvā dharmā-dharma-vāsanā-dayah

ataḥ param cāira-dvayam viśisyā vaktum upakīamate:

mātā-pitr-jaṁ sthūlam prāyaça, itaran na tathā 7

sthūlam mātā-pitr-jaṁ prāyaço bāhulyena, anyo-jasyā 'pi sthūla-
cāirasya smaranāt. itarac ca sūkṣma-cāirāṁ na tatlū, na mātā-pitr-jaṁ;
sargā'dy-utpannatvād ity arthah. tad uktam Kārikayā:

"pūrvo'tpaṇnam asaktam nīyatam mahad-ādi-sūkṣma-paryantam
samsarati nirupabhogam bhāvāṁr adhivāsitam līṅgam" iti.

nīyatam nītyam, dvī-parādhya-sthāyī gāṇa-nītyam. prati-cāirāṁ līṅgo-
'tpatti-kalpane gāuravāt pralaye tu tan-nāçah çruti-smṛti-prāmāṇyād
īsyate.

gati-kāle bhogā-bhāva-vacanam utsargā-bhīprāyena, kadācit tu vāya-
vīya-cāira-praveçato gamana-kāle 'pi bhogo bhavati: ato Yama-mārge
duḥkha-bhoga-vākyāny upapadyanta ita.

«sthūla-sūkṣma-cāirāṇāyor madhye kim-upādḥikah puruṣasya dvandva-
yogah?» tad avadhārayati.

pūrvo'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya 8.

pūrvam sargā'dāv utpatir yasya līṅga-cāirasya, tasyāi 'va tat-kārya-
tvam sukha-duḥkha-kāryakatvam. kutah' ekasya līṅga-dehasyāi 'va
sukha-duḥkhā-khya-bhogāt; na tv itarasya sthūla-cāirasya, mṛta-cāirē
sukha-duḥkhā'dy-abhāvasya sarva-sammatatvād ity arthah

uktasya sūkṣma-cāirasya svarūpam āha:

saptadaçai-kam līṅgam. 9

sūkṣma-cāirāṁ apy ādhārā'dheya-bhāvena dvīvidham bhavati. tatra
saptadaça mūlītvā līṅga-cāirāṁ; tac ca sargā'dāv samastī-rūpam ekam
eva bhavati 'ty arthah ekādaçe 'ndriyāṇi pañca tanmātrāṇi buddhiç ce
'ti saptadaça; ahamkārasya buddhāv eva 'ntarbhāvah.

caturtha-sūtre vakṣyamāna-pramāṇād etāny eva saptadaça līṅgam
mantavyam, na tu saptadaçaṁ ekam ce 'ty aṣṭadaçatayā vyākhyeyam:
uttara-sūtrenā vyakti-bhedasyo 'papādyatayā 'tra līṅgāi'katva ekaçabdasya
tatparyā v ca

“karmā- tma puruṣa yo sa bandha mokṣaḥ sa yujyate
sa saptadaśakena pi raḥ na yujyate ca sa

iti Moksadharma-dāu līṅga-ṣaīrasya saptadaśatva-siddheḥ ca saptadaśā
'vayavā atra santī 'ti saptadaśako iāḥ ity aīthah rāḥi-ḥabdena sthūla-
deha-val līṅga-dehasyā 'vayavitvam nīrākrtam, avayavi-rūpena dravyā-
'ntara-kalpanāyām gāuravāt sthūla-dehasya cā 'vayavitvam ekatā-'di-
pratyakṣā-'nurodhena kalpyata iti.

atra ca līṅga-dehe buddhir eva pradhāne 'ty āḥayena līṅga-dehasya
bhogah prāḡ uktah. prānaḥ cā 'ntahkaranasyā 'va vrtti-bhedah; ato
līṅga-dehe prāna-pañcakasyā 'py antarbhāva iti asya saptadaśā-'vayava-
kasya ṣaīratvam svayam vakṣyati. “līṅga-ṣaīra-nimittaka iti Sanan-
danā-'cārya” iti sūtreṇa. ato bhogā-'yatanatvam eva mukhyam ṣaīra-
laksanam. tad-āḥrayatayā tv anyatra ṣaīratvam iti paḥcād vyakti-bhavi-
ṣyati “ceṣṭe-'ndriyā-'rthā-'ḥrayah ṣaīram” iti tu Nyāye 'pi tasyā 'va
laksanam kītam iti.

«nanu līṅgam ced ekam, tāhi katham puruṣa-bhedena vilakṣanā
bhogāḥ syuh?» tatrā 'ha:

vyakti-bhedah karma-viṣeṣāt. 10

yady api sargā-'dāu Hiranyagarbho-'pādhi-rūpam ekam eva līṅgam,
tathā 'pi tasya paḥcād vyakti-bhedo vyakti-rūpenā 'nḥato nānātvam apī
bhavati; yathe 'dānīm ekasya pitr-līṅga-dehasya nānātvam anḥato bhavati
putra-kanyā-'di-līṅga-deha-rūpena tatra kāranam āha: karma-viṣeṣād iti;
jīvā-'ntarānām bhoga-hetu-karmā-'der ity arthah. atra viṣeṣa-vacanāt
samasti-srṣṭir jīvānām sādhanānāḥ karmabhu bhavati 'ty āyātam. ayam
ca vyakti-bhedo Manv-ādīsv apy uktah, yathā Manū samasti-puruṣasya
śad-indriyo-'tpatty-anantaram.

“tesām tv avayavān sūksmān sannām apy amītāu-'jasām
samniveṣyā 'tma-mātrāsu saiva-bhūtāni nīnamā” iti

sannām iti samasta-līṅga-ṣaīro-'palakṣanam. ātma-mātrāsu, eīd-anḥesu
samyojye 'ty arthah. tathā ca tatrā 'va vākya-'ntaram:

“tac-ḥarīra-samutpannāḥ kāryās tāh karanāḥ saha
kṣetra-jūāḥ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogā-'yatanatayā līṅgasyā 'va ṣaīratve sthūle katham
ṣaīra-vyavahārah?» tatrā 'ha

tad-adhiṣṭhānā-'ḥraye dehe tad-vādāt tad-vādah. 11

tasya līṅgasya yad adhiṣṭhānam āḥrayo vakṣyamāna-bhūta-pañcakam,
tasyā 'ḥraye sātkaūḥika-dehe tad-vādo deha vādas tad vādāt tasyā 'dhi

sthāna-ḡabdo-'ktasya deha-vādād ity arthah. līṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'ḡrayatvāc ca sthūlasya dehatvam itī paryavasito 'rthah adhiṣṭhāna-ḡarīram ca sūksmam pañca-bhūtā-'tmakam vakṣyate tathā ca ḡarīra-trayaṃ siddham. yat tu

“ātīvāhika eko 'sti deho 'nyas tv ādhibhāutikah
sarvāsām bhūta-jātīnām, brahmanas tv eka eva kim?”

ity-ādi-ḡāstresu ḡarīra-dvayam eva ḡrūyate, tal līṅga-ḡarīrā-'dhiṣṭhāna-ḡarīrayor anyo-nya-niyatatvena sūksmatvena cāī 'katā-'bhīprāyād iti

«nanu sātḡkāuḡikā-'turikte līṅga-ḡarīrā-'dhiṣṭhāna-bhūte ḡarīrā-'ntare kim pramānam?» ity ākāṅkṣāyām āha

na svātantryāt tad rte chāyā-vac citra-vac ca. 12

tal līṅga-ḡarīram tad rte 'dhiṣṭhānam vinā svātantryān na tiṣṭhati, yathā chāyā nīrādhārā na tiṣṭhati, yathā vā citram ity arthah. tathā ca sthūla-deham tyaktvā lokā-'ntara-gamanāya līṅga-dehasyā 'dhāra-bhūtam ḡarīrā-'ntaram siddhyatī 'ti bhāvah. tasya ca svarūpam Kārikāyām uktam:

“sūksmā mātā-pitr-jāḡ saha prabhūtāis tridhā viḡesāḡ syuh,
sūksmās teṣām nīyatā, mātā-pitr-jā nīvāntanta” iti

atra tanmātra-kāryam mātā-pitr-ja-ḡarīrā-'peksayā sūksmam yad bhūta-pañcākam yāval-līṅga-sthāyī proktam, tad eva līṅgā-'dhiṣṭhānam ḡarīram itī labdham Kārikā-'ntarena:

“citrām yathā 'ḡrayam rte, sthānv-ādībhyo vinā yathā chāyā,
tadvad vinā viḡesāir na tiṣṭhati nīrāḡrayam līṅgam” iti

viḡesāḡ sthūla-bhūtāḡ sūksmā-'khyāḡ, sthūlā-'vāntara-bhedāir itī yāvat asyām Kārikāyām sūksmā-'khyānām sthūla-bhūtānām līṅga-ḡarīrād bhedā-'vagamena

“pūrvo-'tpannam asaktam nīyatam mahad-ādi-sūksma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūksma-bhūta-paryantasya līṅgatvam nā 'rthah, kim tu mahad-ādi-rūpam yal līṅgam, tat svā-'dhāra-sūksma-paryantam samsaratī, tena saha samsaratī 'ty arthah «nanv evam līṅga-ghataka-padārthāḡ kīyanta itī katham avadbāryam?» itī cet,

“vāsanā bhūta-sūksmam ca karma-vidye tathāī 'va ca
daḡe-'ndriyam mano buddhir etal līṅgam vidur budhā”

itī Vāsiṣṭhā-'di-vākyebhyah. atra līṅga-ḡarīra-pratipādanenāī 'va puryaṣṭakam apī vyākhyeyam ity āḡayena buddhi-dharmānām apī vāsanā-karma vidyānām prthag upanyāsaḡ bhūta-sūksmam cāī 'tra tanmātrā, daḡe 'ndriyāḡ ca jīṇana karma-'ndriya-bhedena pura-dvayaṃ ty āḡayaḡ yat

tu maya-vadinō linga-çā irasya tanmatra-sthane prana-di pañcakam prakṣipanti pury-astakam ca nyatha kalpayanti, tad apran arīkam ti

«nanu mūrta-diavyatayā vāyv-āder iva līṅgasyā 'kāçam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatiā 'ha.

mūrtatve 'pi na, saṃghāta-yogāt, tarani-vat 13

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam, prakāça-rūpa-tvena sūryasye 'va saṃghāta-saṅgā-'numānād ity arthah. sūryā-'dīni sarvāni tejāṅsi pārthiva-dravya-saṅgenāi 'vā 'vasthūtāni drçyante; līṅgam ca sattva-prakāçamayam, ato bhūta-saṃgatam iti

0 līṅgasya parimānam avadbhārayati

anu-parimānam tat, kṛti-çruteh. 14

tal līṅgam anu-parimānam paricchinnam, na tv atyantam evā 'nu, sāvayavatvasyo 'ktatvāt. kutah? kṛti-çruteh kriyā-çruteh;

“viññānam yaññam tanute karmāni tanute 'pi ce ”

, 'ty-ādi-çruter viññānā-'khyā-buddhi-pradhānatayā viññānasya līṅgasyā 'khila-karma-çraṇanād ity arthah. vibhutve satī kriyā na sambhavati.

tad-gati-çruter iti pāthas tu samīcinah. līṅga-çarīrasya ca gati-çrutiḥ. “tam utkiāmantam prāno 'nūtkrāmati, prānam anūtkrāmantam saive prānā anūtkrāmantī; saviññāno bhavati. saviññānam evā 'nvavakrāmatī' ” ti. saviññāno buddhi-sahita eva jāyate, saviññānam yathā syāt, tathā samsarati ce 'ty arthah

paricchinnatve yukty-antaram āha :

tad-annamayatva-çruteç ca. 15.

tasya līṅgasyāi 'kadeçato 'nnamayatva-çruter na vibhutvam sambhavatī 'ti, vibhutve satī mtyatā-'patter ity arthah. sā ca çrutiḥ hi “annamayam hi, sāumya, mana, āpomayah prānas, tejomayī vāg ” ity-ādih. yady api mana-ādīni na bhāutikāni, tathā 'py anna-samsrsta-sajātīyā-'nça-pūranād annamayatvā-'di-vyavahāro bodhyah

«acetanānām līṅgānām kim-artham samsrut, dehād dehā-'ntara-sam-cāra? » ity āçāṅkāyām āha

puruṣārtham samsrut līṅgānām, sūpa-kāra-vad rājñah. 16

yathā rājñah sūpa-kārānām pāka-çālūsu samcāro rājārtham, tathā līṅga-çarīrānām samsrutḥ puruṣārtham ity arthah

līṅga-çarīram açeṣa-viçeṣato vicāritam, idānīm sthūla-çarīram api tathā vicārayati :

pāñcabhāutiko dehah 17.

pañcānām bhūtānām mūlānām parināmo deha ity arthah.

matā-ntaram āha :

cāturbhāutikam ity eke 18

ākāśasyā 'nārambhakatvam abhipretye 'dam

āikabhāutikam ity āpare 19.

pārthivam eva çairīam, anyāṁ ca bhūtāny upastambhaka-mātrāṇi 'ti bhāvah. athavāi 'kabhāutikam ekāika-bhāutikam ity aithah manusyā-
'di-çairīe pārthivā- ngā-'dhikyena pārthivatā. sūryā-'di-lokesu ca teja-ādy-
ādhikyena tāñjasādītā çarīrānām, suvarṇā-'dīnām iva ti. imam eva pak-
ṣam pañcamā- dhyāye 'pi siddhāntayisyati

dehasya bhāutikatvena yat sīdhyati, tad āha

na sāmśiddhikam cāitanyam, pratyekā-'drśteh 20

bhūteṣu prthak-kṛteṣu cāitanyā-'darçanād bhāutikasya dehasya na
svābhāvikaṁ cāitanyam, kim tv āupādhikam ity arthah.

bādhakā-ntaram āha :

prapañca-maranā-'dy-abhāvaç ca 21.

prapañcasya sarvasyāi 'va marana-susupty-ādy-abhāvaç ca dehasya
svābhāvika-cāitanye satī syād ity arthah. marana-susupty-ādikam hi
dehasyā 'cetanatā, sā ca svābhāvika-cāitanye satī no 'papadyate; svabhā-
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'drśter” iti yad uktam, tatrā 'çāñkya pariharati

mada-çakti-vac cet, pratyeka-paridrśte sāmhatye tad-udbhavah.

22

«nanu yathā mādakatā-çaktih pratyeka-dravyā-'vṛttir api milita-
dravye vartata, evam cāitanyam api syād » iti cen, na, pratyeka-paridrśte
satī sāmhatye tad-udbhavah sambhavet, prakṛte tu pratyeka-paridrśtatvam
nā 'sti ato drśtānte pratyekam çāstrā-'dibhiḥ sūkṣmatayā mādakatve
siddhe sambhata-bhāva-kāle mādakatvā-'virbhāva-mātram sīdhyati. dārś-
tāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramānena cāitanyam
siddham ity arthah «nanu samuccite cāitanyā-darçanena pratyeka-bhūte
sūkṣma-cāitanyā-çaktir anumeye » 'ti cen, na, aneka-bhūteṣv aneka-cāi-
tanyā-çakti-kalpanāyām gāuravena lāghavād ekasyāi 'va nitya-cit-svarū-
pasya kalpanāu-'cityāt «nanu yathā 'vayave 'vartamānam api parimāna-
jala- a- di karyāḥ ghatā- dau drçyata, evam eva çairīe cāitanyam

syād' » iti mām 'vam' bhūta-gata-viṣesa-guṇānām sa-jātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-'sambhavād iti.

“purusārtham samsrtir lūgānām” ity uktam; tatva lūgānām sthūla-deha-samecā-’khyā-janmano yo-yah purusārtho yena-yena vyāpārena
5 sidhyati, tad āha sūtrābhyām.

jñānān muktih. 23

lūga-samsrtito janma-dvārā viveka-sāksātkārah; tasmān mukti-rūpah purusārtho bhavati 'ty arthah jñānā-'dikam ca pratyaya-sargatayā Kārikāyām paribhāṣitam

10 “eṣa pratyaya-sargo viparyayā-'çakti-tuṣṭi-siddhy-ākhyā” iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargah prajojana-yogena sūtrair ucyata iti viṣeṣah

bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-'tmako bandha-rūpah purusārtho lūga-
15 samsrtito bhavati 'ty arthah

jñāna-viparyayābhyām mukti-bandhāv uktāu, tatrā 'dāu jñānān muktim vicārayati

niyata-kāranatvān na samuccaya-vikalpāu 25

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayaṁ sahe”

'ty-ādi grūyate, tathā 'py aviveka-nivrttāu loka-siddhatayā jñānasya niyata-kāranatvād avidyā-khyā-karmanā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'sti 'ty arthah.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyah panthā vidyate 'yanāya”

25 “na karmanā na prajāyā dhanena, tyāgenā 'ke amṛtatvam ānaçur”

ity-ādi-çrutiabhyo 'pi karmano na sāksān mokṣa-hetutvam

samuccayā-'nuṣṭhāna-çrutiḥ tv aṅgā-'ṅgi-bhāvā-'dibhir apy upapadyata
iti.

samuccaya-vikalpayor abhāve dīrghāntam āha

30 svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor muktih puruṣasya. 26

yathā māyikā-'māyikābhyām svapna-jāgara-padānīthābhyām anyo-'nya-sahakāri-bhāvenā 'kah puruṣārtho na sambhavati, evam ubhayor māyikā-'māyikayor anuṣṭhitayoh karma-jñānayoh puruṣasya muktir api na yukte
5 'ty arthah māyikatvam ca satyatvam, asthivatvam iti yavat tac ca

svāpne 'ithe 'stu jāgrat-padārthas tu svāpnā-'peksayā satya eva ; kūṣastha puruṣā-'peksayāi 'vā 'sthīratvenā 'satyatvāt ; atah svapna-vilaksana-snānā 'di-kārya-karah. evam karmā 'py asthīratvāt prakṛti-kāryatvāc ca māyī kam, ātmā tu sthīratvād akāryatvāc cū 'māyīkah. atas taylor anusthīta-karma-jñānayoh samāna-phala-dātrtvaṁ ayāuktikam itī vilaksanam ev kāryam yuktam

« nanv evam apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasy samuccaya-vikalpau syātām, upāsyasyā 'māyīkatvād' » iti. tatrā 'ha.

itarasyā 'pi nā 'tyantikam. 27

itarasyā 'py upāsyasya nā 'tyantikam amāyīkatvam, upāsyā-'tmany adhyasta-padārthānām api praveṣād ity arthah.

upāsanasya māyīkatvam yasminn anṣe, tad āha
samkalpīte 'py evam. 28

manah-samkalpīte dhyeyā-'nṣa evam api māyīkatvam apī 'ty arthah
"sarvam khalv idam brahme" 'ty-ādi-ṣṛuty-ukte hy upāsyē prapañcā-'nṣasya māyīkatvam eve 'ti

« tarhy upāsanasya kim phalam' » ity ākāṅksāyām āha
bhāvano-'pacayāc chuddhasya sarvam, prakṛti-vat 29

bhāvanā-'khyo-'pāsanā-nispattyā cūddhasya nispāpasya puruṣasya pra-krter iva sarvam āṇvāryam bhavatī 'ty arthah. prakṛtir yathā srṣṭi-sthīti-samhāram karotī, evam upāsakasya buddhi-sattvam api prakṛti-preranena srṣṭy-ādi-kartṛ bhavatī 'ti.

jñānam eva mokṣa-sādhanaṁ itī sthāpitam ; idānīm jñāna-sādhanaṁ āha

rāgo-'pahatīr dhyānam. 30

jñāna-pratibandhako yo viśayo-'parāgaṣ cittasya, tad-upaghāta-hetur dhyānam ity arthah. upacārena kārya-kāranayoh abheda-nirdeṣah ; rāga-kṣayasya dhyānatvā-'sambhavāt — atra dhyāna-ṣabdena dhāranā-dhyāna-samādhayo yogo-'ktās traya eva grāhyāḥ Pātañjale yogā-'ñgānām astānām eva vīveka-sāksātkāra-hetutva-ṣṛavanād itī etesām cū 'vāntara-viṣesās tatrāi 'va diastavyāḥ ; itarāni ca pañcā 'ñgāni svayam vaksyati.

dhyāna-nispattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āṣayena dhyāna-nispatter laksanam āha

vr̥tti-nirodhāt tat-siddhīh. 31.

dhyeyā-'tīrīkta-vr̥tti-nirodha-rūpena samprajñāta-yogena tat-siddhir dhyānasya nispattir jñānā-'khyā phalq-'padhāna-rūpā bhavatī 'ty arthah

atas tāvāt-paryantam eva dhyānam kartavyam ity āçayah. itara-vrttā
nirodhe saty eva viṣayā-ntara-samecā-’khyā-pratibandhā-’pagamād dhyeya
sākṣātkāro bhavātī ’ti kṛtvā yogo ’pi jñāne kāranam yogā-’nga-dhyānā-’di
vad ity api mantavyam ;

“ adhyātma-yogā-’dhigamena devam matvā dhīno harṣa-çokāu jahātī ”
’ty-ādi-çruti-smṛtyos tad-avagamād iti

dhyānasyā ’pi sādhanāny āha .

dhāraṇā-’sana-svakarmanā tat-siddhiḥ. 32

vakṣyamānena dhāraṇā-’di-trayena dhyānam bhavātī ’ty arthah

dhāraṇā-’di-trayam kramāt sūtra-trayena laksayati .

nirodhaç chardi-vidhāraṇābhyām 33.

prānasye ’ti prasiddhyā labhyate ; “ pracchardana-vidhāraṇābhyām vā
prānasye ” ’ti Yoga-sūtre bhāṣya-kārena prānā-’yāmasya vyūkhyātātvaṭ.
chardiç ca vamanam, vidhāraṇa-tyāga iti yāvat, tena pūjana-recanayor
lābhah. vidhāraṇam ca kumbhakam. tathā ca prānasya pūraka-recaka-
kumbhakār yo nirodho vaçī-karanam, sā dhārane ’ty arthah. āsana-
karmanoh sva-çabdena paçcāl lakṣanīyatayā sūtre pariçeṣata eva dhāraṇāyā
lakṣyatva-lābhād dhāraṇā-padam no ’pāttam cīttasya dhāraṇā tu samādhī-
vad dhyāna-çabdenā ’va grhīte ’ty uktam.

krama-prāptam āsanam laksayati :

sthira-sukham āsanam 34.

yat sthiram sat sukha-sādhanam bhavātī svastikā-’di, tad āsanam ity
arthah.

sva-karma laksayati :

sva-karma svā-’çrama-vihita-karmā-’nusthānam. 35.

sugamam. tatra karma-çabdena yama-niyamavor grahaṇam, jte-
’ndriyatva-rūpah pratyāhāro ’pi sarvā-’çrama-sādhāraṇatayā karma-madhye
praveçanīyah tathā ca Pātāñjala-sūtre jñāna-sādhāraṇatayā proktāny aṣṭāu
yogā-’ngāny atrā ’pi labdhāni. yathā tat sūtram. “ yama-niyamā-’sana-
prānāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo ’stāv aṅgāni ” ’ti te-
sām ca svarūpam tatṛāi ’va dīśtavvām.

mukhyā-’dhikārmno nā ’stī bahir-aṅgasya yamā-’di-pañcakasyā ’peksā.
kevalād dhāraṇā-dhyānā-’di-traya-rūpāt samyamād eva jñānam yogaç ca
bhavātī ’ti Pātāñjala-siddhāntah Jadabharatā-’diṣu ca tathā drçyate ’pi.
’tas tad-anusarena cāryo py aha .

vairāgyād abhyāsāc ca. 36

kevalā-'bhyāsād dhyāna-rūpād eva vairāgya-sahitā jñānam tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikārinām ity arthah. tad uktam Gārude 'pi-

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,
vilamba-jananāḥ sarve vistarāḥ paṅkīṭitāḥ:
Çiçupālah siddhim āpa smaranā-'bhyāsa-gāuravād” iti

athavā vairāgya-dhyānā-'bhyāsāv atra dhyānasyāi 'va hetutayo 'ktāu,
ca-kāraḥ ca dhāranā-samuccayāye 'ti

tad evam jñānān mokso vyākhyātaḥ atah param “bandho viparyayād” ity ukto bandha-kāranam viparyayo vyākhyāsyate tatrā 'dāu viparyayasya svarūpam āha:

viparyaya-bhedāḥ pañca 37

avidyā-'smitā-rāga-dveṣā-'bhīniveṣāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthah tena çukty-ādī-jñāna-rūpānām viparyayānām asamgrāhe 'pi na kṣatuh. tatrā 'vidyā 'nityā-'çuci-duḥkhā-'nātmasu nitya-çuci-sukhā-'tma-khyātir iti yoge proktā evam asmitā 'py ātmā-'nātmanor ekatā-pratyayah (çairīrā-'dy-atirikta ātmā nā 'stī) 'ty evam-rūpah. avidyā tu nāi 'vamarūpā, ātmanah çairīrā-'çairīro-'bhaya-rūpatve 'pi çairīre 'ham-buddhy-upapattēh rāga-dveṣāu tu prasiddhāv eva, abhīniveṣaḥ ca maranā-'di-trāsa iti rāga-'dīnām viparyaya-kāryatayā viparyaya-tvam

viparyayasya svarūpam uktvā tat-kāranasyā 'çakter api svarūpam āha. açaktir astāvīṇçatidhā tu. 38.

sugamam etad api Kārikayā vyākhyātam

“ekādaçe-'ndriya-vadhāḥ saba buddhi-vadhāi açaktir uddiṣṭā,
saptadaça vadhā buddher viparyayāt tustī-siddhīnām” iti

“bādhiryam kushṭhitā 'ndhatvam jadatā 'jighratā tathā
mukatā kāunya-paṅgutve klāibyo-'dāvarta-mugdhatā”

ity ekādaçe-'ndriyānām ekādaça 'çaktayah svataḥ ca buddheḥ saptadaça 'çaktayah, yathā vakṣyamānānām nava-tustīnām vigḥatā nava, tathā vakṣyamānānām aṣṭa-siddhīnām ca vigḥatā aṣṭāv iti mūlītvā ce 'māḥ svataḥ parataḥ cā 'stāvīṇçatir buddher açaktaya ity arthah. tu-çabda eṣām viçesa-prasiddhi-khyāpanā-'rthah

yayor vigḥatāu buddheḥ açaktī, te tustī-siddhī sūtra-dvayenā 'ha:

tustir navadhā 39.

svayam eva navadī atvam vakṣyati.

siddhīr aśtadhā 40

etad api svayam vakṣyati

uktānām viparyayā-’çakti-tuṣṭi-siddhīnām viçesa-ṣṣāṣāyām kramena sūtra-catustayam pravartate

avāntara-bhedāḥ pūrva-vat 41

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat pūrva-’cūryāir yatho ’ktās tathā ’va viçiṣyā ’vadhāyāḥ; vīstara-bhayān ne ’ho cyanta ity arthah. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva vyākhyātāḥ pañce ’ti, viçesataḥ tu dvāṣaṣṭi-bhedāḥ tad uktam Kārikā-
yām

“bhedas tamaso ’stavidho, mohasya ca, daçavidho mahā-mohah,
tāmisiḥ ’stādaçadhā, tathā bhavaty andha-tāmisiḥ ” iti.

asyā ’yam arthah: aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātresu prakṛtisv anātmasv ātma-buddhīr avidyā tamo ’ṣṭadhā bhavati. kāya-
kāranā-bhedena kevala-vikṛtiṣv ātma-buddhīr apy atīā ’ntaibhāvah. evam
avidyāyā viṣaya-bhedenā ’stavidhatvāt tat-samāna-viṣayakasyā ’smītā-
’khyā-mohasyā ’stavidhatvam divyā-’divya-bhedena çabdā-’dīnām viṣa-
yānām daçatvāt tad-viṣayako rāgā-’khyo mahā-moho daçavidhah avidyā-
’smītayor aṣṭau ye viṣayā, ye rāgasya daça viṣayās, tad-viçhātakesv aṣṭā
daçasv aṣṭādaçadhā tāmisiḥ-’khyo dvesah evam tesām aṣṭādaçānām
vināçā-’di-daçānād aṣṭādaçadhā ’ndha-tāmisiḥ-’khyo ’bhiniवेष्टो bhayam
iti eteṣām ca tama-ādī-samjñā tad-dhetuivād iti

evam itarasyāḥ 42

evam pūrva-vat eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir
viçesato ’vagantavyā ity arthah “açaktir aṣṭāvinçatidhe” ’ty etasmīn
eva sūtre ’ṣṭāvinçatidhātvaṁ mayā vyākhyātam

ādhyātmikā-’di-bhedān navadhā tuṣṭih. 43

idam sūtrīam Kārikayā vyākhyātam

“ādhyātmikāç catasrah prakṛty-upādāna-kāla-bhāgyā-’khyāḥ
bhāyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhīmatā ” iti.

asyā ’yam arthah ātmānam tuṣṭimataḥ samghātam adhikṛtya vartanta
ity ādhyātmikās tuṣṭayaç catasrah. tatra prakṛty-ākhyā tuṣṭir yathā
(sāksātkāra-paryantah parināmah sarvo ’pi prakṛter eva, tam ca prakṛtir
eva karoti; aham tu kūtasthah pūrṇa) ity ātma-bhāvanāt paritosah. iyam
tuṣṭir ambha ity ucyate — tataç ca pravrajyo-’pādānena yā tuṣṭih, so
padana-’khyā sahilam ty ucyate tataç ca pravrajyayam bahu kalam

samādhy-anuṣṭhānena yā tustih, sā kālā-khyāu 'gha ity ucyate — tataḥ ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu satī yā tustih, sā bhāgyā-'khyā vrsṭir ity ucyate itī catasra ādhyātmikāḥ — bāhyāḥ pañca tustayo bāhya-viśayeṣu pañcasu ṣabdā-'disv arjana-raksana-ksaya-bhoga-hinsā-'di-dosa-nimittako-'paramā jayante. tāḥ ca tustayo yathā-kramam pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha itī paribhāṣitā itī.

kaṇcit tv imām Kārikām anyathā vyākhyātavān, tad yathā. < viveka-sāksātkāro 'pī prakṛti-parināma eve 'ty alam dhyānā-'bhyāsene > 'ty evam-diṣṭyā yā dhyānā-'di-nivṛttāu tustih, sā prakṛty-ākhyā < pravrajyo-'pādānenāi 'va mokso bhaviṣyati; kim dhyānā-'dine? > 'tī yā tustih, so 'pādānā-'khyā < kṛta-samnyāsasyā 'pī kālenāi 'va mokso bhaviṣyati; alam udvegane > 'tī yā tustih, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na moksa-ḥastro-'kṛta-sādhanaīr > evam-kutarke yā tustih, sā bhāgyā-'khye 'ty-ādīr artha itī tan na. tad-vyākhyāta-tustīnām abhāvasya jñānā-'dy-anukūlatvenā 'ṣakti-paribhāṣā-'nāucityād itī

ūhā-'dibhiḥ siddhiḥ 44.

ūhā-'di-bhedāḥ siddhiḥ astadhā bhavati 'ty aithah. idam apī sūtram Kārikayā vyākhyātam

“ūhah ṣabdo 'dhyayanam dukkha-vighātās trayah suhrt-prāptih dānam ca siddhayo 'stāu, siddheḥ pūrvo 'nkuṣas trividha ” itī.

asyā 'yam arthah. atrā 'dhyātmikā-'di-dukkha-traya-pratīyogikatvāt trayo dukkha-vighātā mukhya-siddhayaḥ, itarās tu tat-sādhanatvād gāunyah siddhayaḥ. tatro 'ho yathā. upadeṣā-'dikam vināi 'va piṅg-bhavīyā-'bhyāsa-vaḥāt tattvasya svayam ūhanam itī ṣabdas tu yathā anyadiya-pāṭham ākarnya svayam vā ṣāstram ākalayya yaj jñānam jāyate, tad itī. adhyayanam ca yathā: ṣiṣyā-'cārya-bhāvena ṣāstīā-'dhyayanā jñānam itī. suhrt-prāptir yathā: svayam upadeṣā-'rtham grhā-'gatāt parama-kārunikā jñāna-lābha itī. dānam ca yathā dhanā-'di-dānena paritositā jñāna-lābha itī. esu ca pūrvas trividha ūha-ṣabdā-'dhyayana-rūpo mukhya-siddheḥ ankuṣa. ākarsakah suhrt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhanatva-pratipādanāye 'dam uktam

kaṇcit tv «etāsām asta-siddhīnām ankuṣo nivārakah pūrvas trividho viparyayā-'ṣakti-tustī-rūpo bhavati, bandhakatvād » itī vyācāste tan na, tustī-abhāvasyā 'ṣaktitayā bādhiyā-'di-vat siddhi-virodhitā-lābhena tustī-atustīyō ubhayōḥ siddhi-virodhitvā-'sambhavāt

«nanū 'hā-'dibhiḥ eva katham siddhir ucyate mantra-tapah-samādhy-ādibhiḥ apy animā-'dy-aṣṭa-siddheḥ sarva-ṣāstra-siddhatvād? » itī tatrā

ne tarād itara-hānena vinā 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutah itara-hānena vinā, yataḥ sā siddhir itarasya viparyayaśya hānam vinā 'v. bhavaty, ataḥ samsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvik. siddhiḥ ity arthah. tathā co 'ktam Yoga-sūtrīna "te samādhāv upasaigā vyutthāne siddhaya" iti

tad evam "jñānān muktū" ity ārabhya vistarato buddhi-guna-rūpaḥ pratyaya-sargah sa-kārya-bandho moksa-rūpa-puruṣārthena saho 'ktah etāu ca buddhi-tad-guna-rūpau sargau pravāha-rūpenā 'nyo-'nyam hetū, bījā-'ñkura-vat tathā ca Kārikā.

"na vinā bhāvān līṅgam, na vinā līṅgena bhāva-nirvṛtṭiḥ;
līṅgā-'khyo bhāvā-'khyas tasmād dvividhah pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-gunāḥ; līṅgam mahat-tattvam buddhir iti samastī-sargah pratyaya-sargaḥ ca samāptah; sāmprītam "vyakti-bhedah karma-viṣeṣād" iti samksepād uktā vyastī-sṛṣṭir vistarataḥ pratipādyate:

dāivā-'di-prabhedā 46.

dāivā-'dih prabhedo 'vāntara-bhedo yasyāḥ, sā tathā sṛṣṭiḥ iti ṣeṣah tad etat Kārikayā vyākhyātam:

"aṣṭa-vikalpo dāivas, tāiryagyonaḥ ca pañcadhā bhavati,
mānusaḥ cāi 'kavidhah; samāsato bhāutikah sarga" iti

brāhma-prājāpatyāi-'ndra-pātra-gāndharva-yākṣa-rākṣasa-pūṣācā ity aṣṭa-vidho dāivah sargah, paṇu-mṛga-pakṣi-sarīṣa-sthāvarā ity tāiryagyonah pañcavidhah; mānusa-sargaḥ cāi 'ka-prakāra ity bhāutiko bhūtānām vyastī-prānām Virājah sakāṣāt sarga ity arthah

avāntara-sṛṣṭer apy uktāyāḥ puruṣārthatvam āha,

ā-Brahma-stamba-paryantam tat-krte sṛṣṭir ā vivekāṭ 47.

Catur-mukham ārabhya sthāvarā-'ntā vyastī-sṛṣṭiḥ apy Vnāt-sṛṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣānām viveka-khyāti-paryantam ity arthah.

vyastī-sṛṣṭāv apy vibhāgam āha sūtra-trayena.

ūrdhvam sattva-viçālā. 48

ūrdhvam bhūr-lokād upaī sṛṣṭiḥ sattvā-'dhikā bhavati 'ty arthah.

tamo-viçālā mūlataḥ 49

mūlato bhūr lokād adha ty arthah.

madhye rajo-viçālā 50

madhye bhur loka ity arthah

« nanv ekasyā eva prakrteh kena nimittena sattvā-'di-viçālatayā vicitrāḥ srstaya? » ity ūkāṅkṣāyām āha

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat 51

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye dr̥ṣṭānto garbha-dāsa-vad iti; yathā garbhā-'vasthām ārabhya yo dāsas, tasya bhr̥tya-vāsanā-pātavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthah

« nanu ced ūrdhvam sattva-viçālā sr̥ṣṭir asti, tarhi tata eva krtā-'rthatvāt puruṣasya kim moksene? » 'ti tatrā 'ha.

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyaḥ 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-janmanah so 'pi loko heya ity arthah.

kim ca.

samānam jarā-maraṇā-'di-jam duḥkham. 53

ūrdhvā-'dho-gatānām Brahmanā-'di-sthāvarā-'ntānām sarvesām eva jarā-maraṇā-'di-jam duḥkham sādharanam; ato 'pi heya ity arthah

kim bahunā? kārane layād api na kṛta-kṛtyate 'ty āha

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt 54

viveka-jñānā-'bhāve yadā mahad-ādisu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; "vāirāgyāt prakṛti-laya" iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnah puruṣah punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā iṣvara-bhāvena punar āvir-bhavanti; samskāra-'der aksayena puna-rāgā-'bhivyakter viveka-khyātim vinā dosa-dāhā-'nupapatter ity arthah

« nanu kāranam kenāpi na kāryate; atah sā svatantriā katham svo-'pāśakasya duḥkha-nidānam utthānam punah karoti? » tatrā 'ha.

akāryatve 'pi tad-yogah pāravaçyāt 55

prakṛter akāryatve 'py apreryatve 'py anye-'cehā-'nadhīnatve 'pi tad-yogah puna-utthānau-'cityam tal-līnasya. kutah? pāravaçyāt, puruṣārtha-tantratvāt viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar utthāpyate sva-līna ity arthah puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ kim tu pravṛtti-svabhāvayah pravṛttaṇu nimittani ta na svatantrya ksatih.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varana-bheda-
tu tatah, kṣetrika-vad” iti varana-bhedah pratibandha-nivṛtṭih.

prakṛti-layāt puruṣasyo 'tthāne pramānam apy āha-

sa hi sarva-vit sarva-kartā. 56

sa hi pūrva-saige kāṇana-līnah sargā-'ntare sarva-vit sarva-karte 'çvara
ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt,

“tad eva saktah saha karmanāi 'ti lūgam, mano yatra niṣaktam asye”

ty-ādi-çruter ity arthah

« nanv evam içvara-pratishedhā-'nupapattih » tatrā 'ha-

idrçe-'çvara-siddhīh siddhā 57.

prakṛti-līnasya janye-'çvarasya siddhiḥ “yah sarva-jñāh sarva-vid,
yasya jñāna-mayam tapa” ity-ādi-çrutiḥbyah sarva-sammatai 'va, nitye-
'çvarasyāi 'va vivādā-'spadatvād ity arthah

athavā “sa hī” 'ty-ādi sūtra-dvayam evam vyākhyeyam: pāraçyam
apī pratipādayati “sa hī” 'ti sūtreṇa. sa hi parah puruṣa-sāmānyam sarva-
jñāna-çaktimat sarva-kartṛtā-çaktimac ca, ayas-kānta-vat samnidhi-mātreṇa
prerakatvād ity arthah tathā cā 'samāptā-'itha-puruṣa-sāmnidhyāt tad-
artham anye-'occhā-'nadhīnāyā apī prakṛteh pravṛttir āvaçyakī 'ti. — « nanv
evam içvara-pratishedha-virodhah. » tatrā 'ha: “idrçe-'çvara-siddhīh siddhā.”
sāmnidhya-mātreṇa 'çvarasya siddhiḥ tu çruti-smṛtisū sarva-sammate
'ty arthah.

“aṅgustha-mātrah puruṣo madhya ātmani tisthati;
içāno bhūta-bhavyasya na tato vijugupsate.”

“sṛjate ca gunān sarvān, kṣetra-jñas tv anupaçyati
gunān avikriyaḥ sarvān udāsīna-vad içvara”

ity-ādi-çruti-smṛtayaḥ cāi 'tādrçe-'çvare pramānam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantam sūtra-vyūhāih pra-
dhāna-sṛstih samāpitā. itah param mokṣo-'papatty-artham pradhāna-sṛster
jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā tad-
upapatty-artham ādāu pradhāna-sṛsteh prayojanam dvitīyā-'dhyāyasyā 'di-
sūtre diṇ-mātreṇo 'ktam vistaratah pratipādayati:

pradhāna-sṛstih parārtham svato 'py, abhokṛtvād, uṣtra-kuṇ-
kuma-vahana-vat. 58.

pradhānasya svata eva sṛṣṭir yady apī, tathā 'pī parārtham, anyasya
bhogā-'pavargā-'rtham; yatho 'strasya kuṇkuma-vahanam svāmy-artham
kutah? abhokṛtvād, acetanatvena bhogā-'pavarga-'sambhavad ity arthah

«nanu vimukta-moksa-rtham svartham ve ty anena svārtha pi sṛṣṭir ukte» 'ti cet, satyam, tathā 'pi purusārthatām vinā svārthatā 'pi na sīdhyati svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātmavimokṣanam iti. «nanu bhrtya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata?» iti cen, na, sukhā-rtha-pravṛttyā 'va nāntariyaka-duḥkha-sambhavād, duṣṭa-bhrtya-tulyatvād ve 'ti

«nanu pradhānasyā 'cetanasya svataḥ sraṣṭritvam eva no 'papadyate, rathā-deh para-prayatnenā 'va pravṛtti-darṣanād?» iti tatrā 'ha:

acetanatve 'pi kṣīra-vac ceṣṭitam pradhānasya 59.

yathā kṣīram puruṣa-prayatna-nāirapekṣyena svayam eva dadhī-rūpena parinamate, evam acetanatve 'pi para-prayatnam vinā 'pi mahad-ādī-rūpa-parināmah pradhānasya bhavati 'ty arthah. “dhenu-vad vatsāye” 'ty anena sūtrenā 'sya na pāunaruktyam; tatra karana-pravṛtter eva vicāritatvāt; dhenūnām cetanatvāc ce 'ti.

drṣṭāntā-ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha:

karma-vad drṣṭer vā kālā-deh 60.

kālā-deh karma-vad vā svataḥ pradhānasya cestitam sīdhyati, drṣṭatvāt. yathā 'ko gacchaty rtur, itaraḥ ca pravartata ity-ādī-rūpam kālā-dikarma svata eva bhavati, evam pradhānasyā 'pi cestā syāt, kalpanāyā dīṣṭā-nusāritvād ity arthah.

«nanu tathā 'pi «mame 'dam bhogā-di-sādhanaṁ» iti pratīsamdhānā-bhāvān mūdhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛtṭiḥ syāt?» tatrā 'ha:

svabhāvāc ceṣṭitam, anabhisamdhānād, bhrtya-vat 61

yathā prakṛṣṭa-bhrtyasya svabhāvāt samskāṛād eva pratīniyatā 'vaçyakī ca svāmī-sevā pravartate, na tu sva-bhogā-bhuprāyena, tathā 'va prakṛteç ceṣṭitam samskāṛād eve 'ty arthah

karmā-'krster vā 'nāditah. 62.

vā-çabdo 'tra samuccaye yataḥ karmā 'nādy, atah karmabhīr ākarṣanād api pradhānasyā 'vaçyakī vyavasthitā ca pravṛttir ity arthah

tad evam pradhānasya parārtham svataḥ sraṣṭritve siddhe para-prajoyana-samāptāu svata eva pradhāna-nivṛttyā mokṣah sīdhyati 'ty āha praghaṭṭakena

vivikta-bodhāt sṛṣṭi-nivṛtṭih pradhānasya, sūda-vat pāke. 63

vivikta puruṣa jñanat para-vairāgyena puruṣārtha-samāptāu pradhā-

nasya srstir nivartate ; yathā pāke nispanne pācakasya vyāpāro nivartata
ity arthah. iyam evā 'tyantika-pralaya ity ucyate tathā ca ṣrutih

“ tasyā 'bhudhyānād yojanāt tattva-bhāvād
bhūyaḥ cā 'nte viṣva-māyā-nivrttiḥ ” iti.

« nanv evam eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakrteḥ
srsti-nivrttāu saiva-mukti-prasaṅga » iti. tatiā 'ha

itara itara-vat tad-dosāt 64

itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā
tisthati kutah? tad-dosāt; tasya pradhānasyāi 'va tat-puruṣā-'ithā-'samā-
panā-'khyā-dosād ity arthah tad uktam Yoga-sūtre. “ kṛtā-'rtham prati
nastam apy anastau tad anya-sādhāranatvād ” iti. tathā ca pūrva-sūtre
yā pradhāna-nivrttiḥ uktā, sā vivikta-boddh-purusam prati eve 'ti bhāvah.
viṣva-māyā-ṣrutir api jñāninam prati eva mantavyā; “ ajām ” iti ṣrutyāi
'kavākyatvād iti

5 srsti-nivrtteḥ phalam āha

dvayor ekatarasya vāu 'dāsinyam apavargah 65

dvayoh pradhāna-puruṣayor evāu 'dāsinyam, ekākṛtā, paraspara-viyoga
iti yāvat. so 'pavargah kāivalyam athavā puruṣasyāi 'va kāivalyam;
(aham muktah syām) ity eva puruṣārthatā-darṣanād ity arthah.

eka-purusān nivrttā 'pi prakṛtiḥ puruṣā-'ntaram prati pravartata ity
atra drśtāntam darśayati :

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajjū-tattvasye 'vo
'ragah. 66.

yathā jñāninam prati nivitto 'py aḥir aprabuddha-rajjū-tattvasya
bhayā-'di-sṛṣṭy-uparāgān na virato bhavati, tathāi 'va jñāni-purusam prati
nivrttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā
bhavati 'ty arthah virajyata iti pāthe 'pi virāgah parāñ-mukhatā.

uraga-tulyatvam ca pradhānasya; rajju-tulye puruṣe samāropanād
iti evam-vidham rajju-sarpā-'di-drśtāntānām ācāyam abuddhvāi 'vā 'bu-
dhāh kecid vedānti-bruvāḥ prakṛter atyanta-tucchatvam mano-mātratvam
vā tulayanti. etena prakṛti-satyatā-vādi-sāmkhyo-'kta-drśtāntena ṣruti-
smṛty-arthā bodhanīyāḥ

na kevalam drśtāntavattvenā 'yam arthah śidhyati, kim tu :

karma-nimitta-yogāc ca 67

srstāu nimittam yat karma, tasya sambandhād apy anya-puruṣārtham
srjati 'ty arthah.

«nanu sarveṣāṃ puruṣānām aprārthakatayā nārapekṣyā-*vi*çese 'pi kameit praty eva pradhānam pravartate, kameit prati ca nivartata ity atra kim niyāmakam? na ca karma niyāmakam; kasya puruṣasya kim karme 'ty atrā 'pi niyāmakā-*bhā*vād» iti. tatrā 'ha.

nārapekṣye 'pi prakṛty-upakāre 'viveko nimittam. 68.

puruṣānām nārapekṣye 'py <ayam me svāmy, ayam evā 'ham> ity avivekād eva prakṛtiḥ sisy-ādibhiḥ puruṣān upakaroti 'ty arthah. tathā ca yasmāi puruṣāyā 'tmānam avivicya darṣayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

«pravṛtti-svabhāvatvāt katham viveke 'pi nivṛttir upapadyatām?» tatiā 'ha:

nartakī-vat pravṛttasyā 'pi nivṛttiḥ cāritārthyāt 69

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena atah pravṛttasyā 'pi pradhānasya puruṣārtha-samāpti-rūpe caritā-rthatve sati nivṛttir yuktā, yathā paṇṣadbhyo nrtya-darṣanā-rtham pravṛttāyā nartakyās tat-siddhāu nivṛttir ity arthah.

nivṛttāu hetv-antaḥsam āha

dosa-bodhe 'pi no 'pasarpanam pradhānasya, kula-vadhū-vat 70.

puruṣena prakṛteḥ parināmitva-duḥkhātmakatvā-'di-dosa-darṣanād api laj्jitāyāḥ prakṛteḥ punar na puruṣam praty upasarpanam; kula-vadhū-vat, yathā <svāminā me doso drṣta> ity avadhāranena laj्jitā kula-vadhūḥ na svāminam upasarpata, tadvad ity arthah tad uktam Nāradiye.

“savikāiā 'pi māudhyena ciram bhuktā gunā-tmanā prakṛtir jñāta-dose 'yam laj्jaye 'va nivartata” iti.

etad evo 'ktam Kārikayā 'pi

“prakṛteḥ sukumārataram na kimcid asti 'ti me matir bhavati, yā <drṣtā 'smi> 'ti punar na darṣanam upāiti puruṣasye” 'ti

«nanu puruṣārtham cet pradhāna-pravṛttis, taiḥ bandha-mokṣābhyām puruṣasya parināmā-pattir?» iti. tatrā 'ha:

nāi 'kāntato bandha-mokṣāu puruṣasyā, 'vivekād ṛte. 71.

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi 'kāntatas tattvataḥ, kim tu caturtha-sūtra-vakṣyamāna-prakārenā 'vivekād eve 'ty arthah.

paramarthatas t i y ithoktau bandha-mokṣau prakṛter eve 'ty aha

prakrter āñjasyāt, sasaṅgatvāt, paṇu-vat. 72

prakrter evā 'ñjasyena tattvato dukkhena bandha-moksāu, sasaṅga-
tvāt, dukkha-sādhanaṁ dharmā-'dibhir lptatvāt, paṇu-vat; yathā paṇu
rajivā lptatayā bandha-moksa-bhāgī, tadvad ity arthah. etad uktam
Kārikayā.

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi samsarati puruṣah;
samsarati badhyate mucyate ca nānā-'grāyā prakṛti” iti

“dvayor ekatarasya vāu 'dāsīnyam apavaiga” iti sūtre ca yah puruṣasyā
'py apavaiga uktah, sa pratibimba-rūpasya mithyā-dukkhasya viyoga
eve 'ti.

«buddher ye bhāvā-'staka-rūpā gunās, tatra kān bandhah, kān vā
moksa?» ity ākāṅksāyām āha

**rūpāḥ saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-
vad, vimocayaty eka-rūpena. 73.**

dharmā-vairāgyā-'ṣvayā-'dharmā-'jñānā-'vairāgyā-'nāṣvayāḥ sapta-
bhī rūpāḥ sva-dharmān dukkha-hetubhir prakṛti ātmānam dukkhena
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmī yathā sva-nimittenā 'vāsenā
'tmānam badhnāti, tadvat sām 'va ca prakṛtir eka-rūpena jñānenā 'vā
'tmānam dukkhān mocayati 'ty arthah

«nanu <bandha-muktī avivekād> iti yad uktam, tad ayuktam, avi-
vekasyā 'heyā-'nupādeyatvāt; loke dukkhasya tad-abhāva-sukhā-'der eva
ca svato heyo-'pādeyatvāt anyathā dṛṣṭa-hāni» ity ācāṅkya caturtha-
sūtro-'ktam svayam vivṛnoti:

nimittatvam avivekasya, na dṛṣṭa-hānih 74.

avivekasya puruṣesu bandha-moksa-nimittatvam eva puṇo 'ktam, na
tv aviveka eva tāv iti; nā 'to dṛṣṭa-hānir ity arthah etac ca prathamā
'dhyāya-sūtreṣu spaṣṭam aviveka-nimittāt prakṛti-puruṣayoh samyogah;
tasmāc ca samyogād utpadyamānasya prakṛti-dukkhasya puruṣe yah pra-
tibimbah, sa eva dukkha-bhogo dukkha-bandhah, tan-nivṛttu eva ca
mokṣā-'khyah puruṣārtha iti

tad evam ādi-saigam ārabhya 'tyantika-laya-paryanto 'khila-parināmah
pradhāna-tad-vikāśānāṁ eva, puruṣas tu kūtastha-pūna-cinmātra eve 'ty
adhyāya-dvayena vistarato vivecitam tasya vivekasya nispatty-upāyeshu
sāra-bhūtam abhyāsam āha.

tattvā-'bhyāsān <ne 'ti ne 'ti> 'ti tyāgād viveka-siddhīh 75

prakṛti-paryantesu jadesu <ne 'ti ne 'ti> 'ty abhimāna-tyāga-rūpāt
tattva-'bhyāsād viveka-nispattir bhavati itarat sarvam abhyasasya uga-

mātram ity arthah. tathā ca śrutih “athā 'ta ādego' ne 'ti ne 'ti. na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'tī” ‘ty-ādir iti

“avyaktā-dye viṣeṣā-nte vikāre 'smiṇṣ ca varnate cetanā-'cetanā-'nyatva-jñānena jñānam ucyata” iti

yathā:

“asthi-sthūnam snāyu-yutam mānsa-ṣonita-lepanam
carmā-'vanaddham durgandhi pūrnām mūtra-purīsayoh
jarā-ṣoka-samāvistam rogā-'yatanam āturam
rajasvalam anityam ca bhūtā-'vāsam imam tyajet.
nadī-kūlam yathā vrikso, vikṣam vā ṣakunir yathā,
tathā tyajann imam deham kṛcchrād grāhād vimucyata”

iti etad eva Kārikayā 'py uktam.

“evam tattvā-'bhyāsān <nā 'smi, na me, nā 'ham> ity aparīṣeṣam aviparyayād viṣuddham kevalam utpadyate jñānam” iti.

<nā 'smi> 'ty ātmanah kartṛtva-nīśedhah, <na me> iti sāṅga-nīśedhah; <nā 'ham> iti tādātmya-nīśedhah. <kevalam> ity asya vīvaranam. <aviparyayād viṣuddham> iti, antarā-'ntarā viparyayenā 'vīplutam ity arthah. idam eva kevalatvam siddhi-ṣabdena sūtre proktam, “viveka-khyātar avīplavā hāno-'pāya” iti Yoga-sūtrenā 'tādṛṣa-jñānasyāi 'va mokṣa-hetu-tva-siddhir iti.

viveka-siddhāu viṣeṣam āha

adhikāri-prabhedān na niyamaḥ. 76

mandā-'dy-adhukāri-bheda-sattvād abhyāse kriyamāne 'py asminn eva janmanī viveka-nispattir bhavati 'ti niyamo nā 'stī 'ty arthah. ata uttamā-'dhikāram abhyāsa-pāṭavenā 'tmanah sampādayed iti bhāvah.

viveka-nispattiyāi 'va nīstāro, nā 'nyathe 'ty āha

bādhitā-'nuvṛttyā madhya-vivekato 'py upabhogah 77.

śakṛt samprajñāta-yogenā 'tma-sāksātkāro-'ttaram madhya-vivekā-'vasthe madhyama-viveke 'pi satī puruṣe bādhītānām api duḥkhā-'dīnām prārabdha-vaṣāt pratibimba-rūpena puruṣe 'nuvṛttyā bhogo bhavati 'ty arthah viveka-nispattiḥ cā 'punar-utthānād asamprajñātād eva bhavati 'ti, atas tasyām satyām na bhogo 'stī 'ti pratipādayitum madhya-vivekata ity uktam. manda-vivekas tu sāksātkārāt pūrvam śravana-manana-dhyāna-mātra-rūpa iti vibhāgah.

jīvan-muktaḥ ca 78

jīvan mukto 'pi madhya-vivekā-'vastha eva bhavati 'ty arthah.

jīvan mukte p m aha

upadeśyo-'padeśtrtvāt tat-siddhiḥ 79.

gāstresu viveka-viśaye guru-śiṣya-bhāva-śṛavanāḥ jīvan-mukti-siddhir
ity arthah. jīvan-muktasyā 'vo 'padeśtriva-sambhavād iti.

śrutiḥ ca 80

śrutir api jīvan-mukte 'sti

“dīkṣayā 'va naro mucyet, tiṣṭhen mukto 'pi vagrahe;
kulāla-cakra-madhya-stho vicchinno 'pi bhramed ghatah,”

“brahmā 'va san brahmā 'pyeti' 'ty-ādīr iti. Nānādīya-smṛtir api:

“pūrvā-'bhyāsa-balāt kārye na lokyo na ca vādikah
a-punya-pāpah sarvā-'tmā jīvan-muktaḥ sa ucyata” iti

«nanu śṛavana-mātrēnā 'py upadeśtrtvam syāt?» tatrā 'ha:

itarathā 'ndha-paramparā 81.

itarathā manda-vivekasyā 'py upadeśtrtve 'ndha-paramparā-'pattir ity
arthah. sāmagryenā 'tma-tattvam ajñātvā ced upadiśet, kasmīnçiḍ anṇe
śva-bhramena śiṣyam api bhrānti-kuryāt, so 'py anyam. so 'py anyam ity
evam andha-parampare 'ti

«nanu jñānena karma-kṣaye satī katham jīvanam syāt?» tatrā 'ha
cakra-bhramaṇa-vad dhṛta-śarīrah. 82.

kulāla-karma-nivṛttāv api pūva-karma-vegād yathā svayam eva kīyat-
kālam cakram bhramati, evam jñāno-'ttaram karmā-'nutpattāv api prā-
rabdha-karma-vegena cestamānam śarīram dhṛtvā jīvan-muktas tiṣṭhātī
'ty arthah.

«nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham
śarīra-dhāraṇam? na ca <yogasya saṃskārā-'bhībhāvakatve kim mānam?»
iti vācyam; “vyutthāna-nirodha-saṃskārayor abhibhava-prādurbhāvāu
nirodha-parināma” iti Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viśayā-
'ntarā-'veśasya viśayā-'ntara-saṃskārā-'bhībhāvakatāyā loke 'py anubhavāc
ce » 'ti tatrā 'ha:

saṃskāra-leśatas tat-siddhiḥ 83

śarīra-dhāraṇa-hetavo ye viśaya-saṃskārās, teṣāṃ alpā-'vaśeśāt tasya
śarīra-dhāraṇasya siddhir ity arthah. atra cā 'vidyā-saṃskārasya sattā
nā 'pekṣyate, avidyāyā janmā-'di-rūpa-karma-vipākā-'rambha-mātre hetu-
tvāt: Yoga-bhāṣye Vyāsais tathā vyākhyātavāt vīta-rāga-janma-'dar

ṣaṇad itī Nyayac ca. na tu prarabdha-phalaka-karma-bhoge pi tā.
yatra ca niyamenā 'vidyā'pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūdheṣv
evā 'stī; jīvan-muktānām tu bhogā-'bhāsa eve 'tu prāg uktam. yat tu
kaṇṇid vedānti-bruvo « 'vidyā-samskāra-leṣo 'pi jīvan-muktasya tisthātī »
'ty āha, tan na; dharmā-'dharino-'tpatta-prasaṅgāt, andha-paramparā-pra- 5
saṅgāt; avidyā-samskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca etac ca
Brahma-mīmāṃsā-bhāṣye prapañcitam itī

ṣāstra-vākya-'rtham upasamharati

vivekān niḥṣeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne
'tarāt. 84

10

uktāyā viveka-siddhataḥ para-vārāgya-dvārā sarva-vṛtti-nirodhena
yadā niḥṣeṣato bādhitā-'bādhita-sādhānyenā 'khila-duḥkham nivartate,
tadā 'va puruṣaḥ kṛta-kṛtyo bhavati ne 'tarā, jīvan-mukty-āder apī 'ty
arthah. — ne 'tarād itī vīpśā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanah
prokta evam viveko 'tra para-vārāgya-sādhanaḥ.

15

itī Vyāṇabhikṣu-nirmite Kāpila-sāmkhya-pravacanasya bhāṣye vārāgyā-
'dhyāyas trtīyah.

ṣāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sādhanaḥ
pradaṇānīyānī 'ty etad-artham caturthā-'dhyāya ārabhyate: 20

rāja-putra-vat tattvo-'padeṣāt. 1.

pūrva-pāda-ṣeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-
'padeṣād viveko jāyata ity arthah atre 'yam ākhyāyikā: kaṇṇid rāja-
putro ganda-ikṣa-janmanā purān mīhsāritah Ṣabarena kenacit posito < 'ham
Ṣabara > ity abhimanyamāna āste. tam jīvantam jñātvā kaṇṇid amātyah 25
prabodhayati. < na tvam Ṣabaro, rāja-putro 'sī > 'tu sa yathā jhatity eva
Cāṇḍālā-'bhīmānam tyaktvā tāttvikam rāja-bhāvam evā 'lambate < rājā
'ham asmī > 'ti, evam evā < 'dī-puruṣāt paripūna-cummatratvenā bhiviyaktād
utpannas tvam tasyā 'nṇa > itī kāruniko-'padeṣāt prakṛty-abhimānam tyak-
tvā < Brahma-putratvūd aham apī Brahmā 'va, na tu tad-vilaksanaḥ sam- 30
sarī > ty evam sva-svarūpam eva 'lambata ity arthah tathā Gāruḍe

“yathā ka-hema-man na sarvaṁ lehamayam bhavet,
tathai va jñatam iḡena jñatena py akhulam jagat
grahā-’visto dvijah kaḡcio <Chūdro ’ham> iti manyate,
graha-nāḡāt punah svīyam brāhmanyam manyate yathā,
māyā-’vistas tathā jīvo <deho ’ham> iti manyate,
māyā-nāḡāt punah svīyam rūpam <Brahmā ’smi> manyata ” iti.

stri-ḡūdhā-’dayo ’pi brāhmanena brāhmanasyo ’padeḡam ḡrutvā krtā-
’rthāh syuḡ ity etad-artham ākhyāyikā-’ntaram darḡayati

piḡāca-vad anyā-’rtho-’padeḡe ’pi 2

Arjunā-’iḡtham ḡi-’kṡsneḡa tattvo-’padeḡe kriyamāḡe ’pi samīpa-sthasya
piḡācasya viveka-jñānam jātam, evam anyeṡām api bhaved ity arthah

yadi ca sakrd-upadeḡj jñānam na jāyate, tado ’padeḡā-’vrttir api
kartavye ’tī ’tihāṡā-’ntaram āha.

āvrttir asakrd-upadeḡāt 3

upadeḡā-’vrttir api kartavyā, Chāndogyā-’dāu ḡvetaketv-ādīkam praty
Āruḡ-prabhrtīnām asakrd-upadeḡe-’tihāṡād ity arthah

vāirāgyā-’rtham nidaḡana-pūrvakam ātma-saḡghātasya bhaḡguratvā-
’dīkam pratipādayati

pitā-putra-vad ubhayor dṡstatvāt 4.

svasya pitā-putrayor ivā ’tmano ’pi marano-’tpattyor dṡṡtatvād anu
mitatvād vāirāgyena viveko bhavatī ’ty arthah tad uktam:

“ātmanah pītr-putrābhyām anumeyāu bhavā-’pyayāv ” iti.

itah param utpanna-jñānasya viraktasya jñāna-nṡpatty-aḡḡāny ākhyā-
yiko-’kta-dṡṡtāntāur darḡayati

ḡyena-vat sukha-dukkhī tyāḡa-viyogābhyām. 5.

parigraho na kartavyo, yato dravyānām tyāḡena lokah sukhī viyogena
ca dukkhī bhavati, ḡyena-vad ity arthah. ḡyeno hi sāmīsaḡ kenā-’py
upahatyā ’mīṡād viyojya dukkhī kriyate, svayam cet tyajati, tadā dukkhād
vimucyate. tad uktam.

“sāmīsaḡ kuraram jaghnur balino ’nye nṡmīṡāḡ,
tadā ’mīṡam parītyajya sa sukham samavīḡdate ” ti.

tathā Manunā ’py uktam:

“nadī-kūlam yathā vrkṡo, vrkṡam vā ḡakunir yathā,
tathā tyajanṡ īmaḡ deham krechrād grāhād vimucyata ” ti.

ahi-nirvlayani-vat. 6.

yathā 'hi jīrnām tvacam parityajaty anāyāsena heya-buddhyā, tathā 'va mumuksuḥ prakṛtīm bahu-kālo-'pabhuktām jūnām heya-buddhyā tyajed ity arthah. tad uktam "jīrnām tvacam ivo 'raga" iti

tyaktam ca prakṛty-ādikam punar na svikuryād ity atrā 'ha ·
chinna-hasta-vad vā 7

yathā chinnam hastam punah ko-'pi nā 'datte, tathā 'vā 'tat tyaktam punar nā 'bhūmanyete 'ty arthah. — vā-ṣabdo 'py-arthe.

asādhana-'nucintanam bandhāya, Bharata-vat 8.

vivekasya yad anta-aṅga-sādhanaṁ na bhavati, sa ced dharmo 'pi syāt, tathā 'pi tad-anucintanam tad-anusthāne cittasya tātpariyam na kartavyam, yatas tad bandhāya bhavati viveka-vismāratayā; Bharata-vat, yathā Bharatasya rāja-rser dharmyam api dīnā-'nātha-harina-ṣāva-kasya poṣanam ity arthah. tathā ca Jadabharatam prakṛtya Viṣṇupurāṇe

"capalam capale tasmin dūra-gam dūra-gāminī
āsīc cetah samāsaktam tasmin harina-potaka" iti

bahubhīr yoge virodho rāgā-'dibhiḥ, kumāri-ṣaṅkha-vat 9.

bahubhīḥ saṅgo na kāryah; bahubhīḥ saṅge hi rāgā-'dy-abhivyaktyā kalaho bhavati yoga-bhraṇṇakah, yathā kumāri-hasta-ṣaṅkhānām anyo-'nya-saṅgena jhanatkāro bhavati 'ty arthah

dvābhyām api tathā 'va 10

dvābhyām yoge 'pi tathā 'va virodho bhavati, ata ekākināi 'va sthā-tavyam ity arthah tad uktam ·

"vāse bahūnām kalaho bhaved, vārttā dvayor api,
eka eva caret tasmāt, kumāryā iva kaṅkanam" iti.

"āṣā-vāirvaṣya-virase citte samtosa-varjite
mlāne vaktīam ivā 'darṣe na jñānam pratibimbātī"

'ti vacanān mūṣatā yoginā 'nustheye 'ty āha

nirāṣaḥ sukhi, Piṅgalā-vat 11

āṣām tyaktvā puruṣaḥ samtogā-'khyā-sukhavān bhūyāt, Piṅgalā-vat; yathā Piṅgalā nāma veṣyā kāntā-'rthīnī kāntam alabdhvā nirvinnā satī vihāyā 'ṣām sukhinī babhūva, tadvad ity arthah tad uktam

"āṣā hi paramam duḥkham. nāirāṣyam paramam sukham,
yati a saṁch dya kanta ṣam sukham suvapa P ṁgale" ti

« nanv āgā-mvrttyā duḥkha-mvrttāḥ syāt; sukham tu kutah, sādhanā 'bhāvād' » iti ucyate: cittasya sattva-prādhānyena svābhāvikaṃ ya sukham āgayā pibitam tiṣṭhati, tad evā 'cā-vigame labdha-vrttikam bhavati, tejah-pratibaddha-jala-çāntya-vad iti na tatra sādhanā-'pekṣā etad eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'itham na kartavyah anyathāi 'va tad-upapatter ity āha:

anārambhe 'pi para-grhe sukhī, sarpa-vat 12

sukhī bhaved iti ṣeṣah. ṣeṣam sugamam tad uktam

“ grhā-'ārambho hi duḥkhāya, na sukhāya katham-cana, sarpah para-kṛtam veçma praviçya sukham edhata ” iti

çāstrebyho gurubhyaḥ ca sāra eva grāhyah, anyathā 'bhyupagama vādā-'dibhur ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cā 'kāgratāyā asambhavād ity āha:

bahu-çāstra-gurū-'pāsane 'pi sārā-'dānam, ṣaṭpada-vat 13.

kartavyam iti ṣeṣah, anyat sugamam. tad uktam.

“ anubhyaḥ ca mahadbhyaḥ ca çāstrebyyah kuçalo narah sarvataḥ saram ādadyāt, puṣpebhya iva ṣaṭpada ” iti.

Mārkaṇḍeypurāṇe ca

“ sāra-bhūtam upāsita jñānam yat svārtha-sādhakam, jñānānam bahutā yāu 'ṣā yoga-vighna-karī hi sā < idam jñeyam, idam jñeyam > iti yas trsitaḥ calet, asāu kalpa-sahasresu nāi 'va jñeyam avāpnuyād ” iti

sādhanā-'ntaram yathā tathā bhavaty, ekāgratayāi 'va samādhi-pālana-dvāiā viveka-sākṣātkāro nispādaniya ity āha:

isu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ 14

yathā çāra-nimānāyāi 'ka-cittasye 'ṣu-kārasya pārçve iāñño gamanenā 'pi na vrtty-antara-nirodho 'hiyata, evam ekāgra-cittasya sarvathā 'pi na samādhi-hāniḥ vrtty-antara-nirodha-ksatu bhavati tataḥ ca viṣayā-'ntara-sameārā-'bhāve dhyeya-sākṣātkāro 'py avaçyam bhavatī 'ty ekāgratām kuryād ity arthah tad uktam:

“ tadāi 'vam ātmany avaruddha-citto na veda kimcid bahu antaram vā. yathe 'su-kāro nrpatim virañtam isāu gatā-'tmā na dadarça pārçva ” iti

satyām çaktāu jñāna-balāc cec chāstria-kṛta-niyamo vithā lañghyate, tada jñāna-nispattya nārthakyañi jñāna-sādhana-nam bhavati ty āha

krta-niyama-laṅghanād ānarthakyaṁ, loka-vat 15.

yah ṣāstresu krto yoginām niyamas, tasyo 'llaṅghane jñāna-niṣpatty
ākhyo 'rtho na bhavati, loka-vat; yathā loke bhāṣajyā-'dāu vihita-pathyā
'dīnām laṅghane tat-tat-siddhir na bhavati, tadvad ity arthah. aṣakty
jñāna-raksā-'rtham vā laṅghane tu na jñāna-pratibandhah,

“apeta-viata-karmā tu kevalam brahmaṁ sthitah
brahma-bhūtaṣ caran loke brahma-cārī 'ti kathyate.”

“na papāṭha guru-proktām krto-'panayanah ṣrutim
na dadarṣa ca karmām ṣāstrāni jagrhe na ce”

'ty-ādy-Anugītā-'di-vākyebhyah ata eva Viṣṇupurāṇā-'dāu vrthā karma-
tyāgīna eva pākhandatayā ninditāh

“pumsām jatā-dharana-māundyavatām vrthāi 'va
moghā-'ṣmām akhila-ṣāuca-bahiskrtānām
pinda-piādāna-piti-toya-vivarjitanām
sambhāsanād api narā narakam prayāntī”

'ty-ādine 'ti

niyama-vismarane 'py ānarthakyaṁ āha :

tad-vismarane 'pi, bhekī-vat 16

sugamam. bhekyāṣ ce 'yam ākhyāyikā kaṣcid rājā mrgayām gato
vipine sundarīm kanyām dadarṣa, sā ca rājñā bhāryā-bhāvāya prārthitā
niyamam cakre: yadā mahyam tvayā jalam pradarṣyate, tadā mayā gan-
tavyam iti. ekadā tu kṛdayā pariṣrāntā rājānam papraccha: kutra jalam
'iti rājā 'pi samayam viṣmṛtya jalam adarṣayat. tatah sā bheka-rāja-
duhitā kāma-rūpinī bhekī bhūtvā jalam viveṣa tataṣ ca rājā jalā-'dibhir
anviṣyā 'pi na tām avindad iti.

ṣravana-vad guru-vākya-mīmāṁsāyā apy āvaṣyakatva itihāsam āha.

no 'padeṣa-ṣravane 'pi krta-krtyatā parāmarṣād rthe, Virocana-
vat. 17

parāmarṣo guru-vākya-tātparya-nirnāyako vicārah tam vino 'padeṣa-
vākya-ṣravane 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeṣa-ṣravane
'pi 'ndia-Virocanayor madhye Virocanasya parāmarṣā-'bhāvena vivekā-
'bhāva-ṣruter ity arthah ato gurū-'padiṣtasya mananam api kāryam iti
drṣyate ce 'dānīm apy ekasyāi 'va < tat tvam asy > upadeṣasya nānā-rūpāir
arthe sambhāvanā: akhandatvam avādharmya-lakṣanā-'bhedo 'vibhāgaṣ
ce 'ti

ata eva ca parāmarṣo drṣyata ity āha .

īrṣtas taylor

a 18

tac-chabdeno cyamanayoh paramarṣah taylor Indra-Virocanayor
madhye parāmarṣa Indrasya drṣṭaḥ ce 'ty arthah

kṛta-kṛtyatām apī 'ndrasya drṣṭānta-vidhayā pradarṣayan samyag-
jñānā-rthiṇā ca guru-sevā bahu-kālam kartavye 'ty āha :

pranati-brahmacaryo-'pasarpanāni kṛtvā siddhir bahu-kālāt,
tadvat. 19

tadvad Indrasye 'vā 'nyasyā 'pi gurāu pranati-vedādhyayana-sevā-
'dīn kṛtvā 'va siddhis tattvā-ītha-sphūrtir bhavati, nā 'nyathe 'ty arthah.
tathā ca ṣṛutih

"yasya deve parā bhakti yathā deve tathā gurāu.
tasyāi 'te kathitā hy arthāḥ prakāṣante mahātmana" iti

na kāla-niyamo, Vāmadeva-vat. 20.

āhika-sādhanaḥ eva bhavati 'ty-ādīr jñāno-'daye kāla-niyamo nā 'sti,
Vāmadeva-vat. Vāmadevasya janmā-'ntarīya-sādhanebhyo garbhe 'pi yathā
jñāno-'dayas, tathā 'nyasyā 'pi 'ty arthah tathā ca ṣṛutih "tad dhā-
'tat paḥyann rsi Vāmadevaḥ pratipede < 'ham Manur abhavam Sūryaḥ ce >
'ti. tad idam apy etarhi ya evam vedā < 'ham brahmā 'smi > 'ti, sa idam
sarvam bhavati" 'ty-ādīr iti < aham Manur abhavam > ity-ādīkam avā-
dharmya-laksanā-'bheda-param sarva-vyāpakatā-'khyā-brahmatā-param vā,

"sarvam samāpnosi, tato 'si sarva"

ity-ādī-smaranāt < sa idam sarvam bhavati > 'ti tv āupādhika-pariccheda-
syā 'tyanto-'cheda-param iti.

« nanu saguno-'pāsanāyā apī jñāna-hetutva-ḥṛavanāt tata eva jñānam
bhaviṣyati, kim-artham duskara-sūksma-yoga-carye? » 'ti tatrā 'ha

adhyasta-rūpo-'pāsanāt pārampariyena, yajño-'pāsakānām iva
21

siddhi ity anusajyate. adhyasta-rūpāḥ puruṣānām Brahma-Visnu-
Harā-'dīnām upāsanāt pārampariyena Brahmā-'di-loka-pṛāpti-kramena sat-
tva-ṣuddhi-dvārā vā jñāna-nispattir, na sāksāt; yathā yājñikānām ity
arthah

Brahmā-'di-loka-paramparayā 'pi jñāna-nispattāu nā 'sti niyama ity
āha

itara-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-ṣṛuteḥ. 22

nirguṇā-'tmāna itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya
lābhe 'py āvṛttir asti kutah? deva-yāna-pathena Brahma-lokam gatasyā
pi dyu-parjanya nara-yoni-rupa-ḥṇi-pañcāke pañca-hutato janma-

çravanāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, 'gm̐r” ity-ādine 'ty arthah yac ca Brahma-lokād anāvrtti-vākyam, tat tatrāi 'va prāyeno 'tpanna-jñāna-purusa-visayakam iti

jñāna-niṣpattir viraktasyāi 've 'ty atra nidarṣanam āha.

viraktasya heya-hānam upādeyo-'pādānam, hansa-kṣira-vat 23.

viraktasyāi 'va heyānām prakṛty-ādīnām hānam upādeyasya cā 'tmana upādānam bhavati. yathā dugdha-jalayor ekībhāvā-'pannayor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam hansasyāi 'va, na tu kākā-'der ity arthah

siddha-puruṣa-saṅgād apy etad ubhayam bhavatī 'ty āha

labdhā-'tiçaya-yogād vā, tadvat 24.

labdho 'tiçayo jñāna-kāsthā yena, tat-saṅgād apy uktam bhavati, hansa-vad eve 'ty arthah, yathā 'larkasya Dattātreyā-saṅgama-mātrād eva svayam vivekah prādur-abhūḍ iti

rāgi-saṅgo na kūrya ity āha:

na kāma-cāritvam rāgo-'pahate, çuka-vat. 25

rāgo-'pahate puruṣe kāmatah saṅgo na kartavyah: çuka-vat, yathā çuka-pakṣī prakṣṣṭa-rūpa iti kṛtvā kāma-cāram na karoti rūpa-lolupār bandhana-bhayāt, tadvad ity arthah

rāgi-saṅge tu dosam āha:

guna-yogād baddhah, çuka-vat 26

teṣām saṅge tu guna-yogāt tadiya-rāgā-'di-yogād baddhah syāt, çuka-vad eva, yathā çuka-pakṣī vyādhasya gunāi rajjubhir baddho bhavati, tadvad ity arthah.

athavā gumtayā guna-lolupār baddho bhavati, çuka-vad ity arthah atrāi 'vo 'ktam Sāubharinā:

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi 'va naṣṭah, paṅgrahah saṅga-kṛto mamā 'yam, paṅgraho-'tthāç ca mahā-vidhṛtsā” iti

vāirāgyasvā 'py upāyam avadhārayati dvābhyām.

na bhogād rāga-çāntir, muni-vat 27

yathā muneh Sāubharer bhogān na rāga-çāntir abhūḥ, evam anyesām api na bhavatī 'ty arthah. tad uktam Sāubharinā 'va.

“ā mrtyunto nāi 'va mano-rathānām anto 'sti, vijñātam idam mayā 'dya. mano-ratha-sakti-parasya c ttam na jāyate vū paramā-'rtha-saṅgī” 'ti-

ap tu

dosa-darṣanād ubhayoh 28.

ubhayoh prakṛti-tat-kāryayoh parināmitva-duḥkhātmaakatvā-'di-dosa darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthah. Sāubharen hi saṅga-dosa-darṣanād eva paçcād vāirāgyam çrūyate.

“duḥkham yad evāi 'ka-çaiīra-janma,
çatā-'rdha-samkhyam tad idam prasūtam;
paṇigrahena kṣitipā-'tmajānām
sutān anekāir bahulī-kṛtam tad ”

'ity-ādine 'ti

rāgā-'di-doṣo-'pahatasyo 'padeça-grahane 'py anadhukāram āha
na malina-cetasy upadeça-bīja-praroḥo, 'ja-vat 29.

upadeça-rūpam yaj jñāna-vrksasya bījam, tasyā 'ūkuro 'pi rāgā-'di malina-citte no 'tpadyate, Aja-vat; yathā 'ja-nāmn nṛpe bhāryā-çoka malina-citte Vasistheno 'ktasyā 'py upadeça-bījasya nā 'ūkura utpanna ity arthah.

kim bahunā?

nā 'bhāsa-mātram api, malina-darpana-vat. 30

āpāta-jñānam api malina-cetasy upadeçān na jāyate, viṣayā-'ntara-samecārā-'dibhiḥ pratibandhāt, yathā malāḥ pratibandhān malina-darpane 'rtho na pratibimbati tadvad ity arthah tad uktam Yājñavalkyena:

“malino hi yathā 'darço rūpā-'lokasya na ksamaḥ,
tathā vikala-karana ātma-jñānasya na kṣama ” iti

yadi vā yathā-katham-cij jñānam jāyeta, tathā 'py upadeçā-'nurūpam na bhaved ity āha

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāj jātasyā 'pi jñānasyo 'padeçā-'nurūpatā na bhavati sāmagryenā 'navabodhāt, pañka-ja-vat, yathā bījasyo 'ttamatve 'pi pañka-dosād bījā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthah pañka-sthānīyam çīṣya-cittam

«nanu Brahma-lokā-'disv āiçvaryenā 'va puruṣārtha-siddhyā kim artham etāvatā prayāsena mokṣāya jñāna-nispādanam? » tatā 'ha:

na bhūti-yoge 'pi kṛta-kṛtyato, 'pāśya-siddhi-vad — upāśya-siddhi-vat. 32

āiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti. ksayā-'tiçaya-duḥkhaḥ anugamat. upāśya-siddhi-vat yatho paśyanam Brahma dīnam sid

dhi-yoge 'pi na kṛta-kṛtyatā, tesām api yoga-nidrā-'dāu yogā-'bhyāsa-ṇava-nāt, tathāi 'va tad-upāsanayā piāpta-tad-āiṣvaryaśyā 'pī 'ty aithah — upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu

adhyāya-tritayo-'ktasya vivekasyā 'ntara-āṅgakam
ākhyāyikābhīh samproktam atrā 'dhyāye samāsatah

5

iti Viññānabhikṣu-nirmite Kāpila-sāmkhya-pravacanasya bhāśya ākhyāyikā-
'dhyāyaṣ caturthah

sva-ṣāstra-siddhāntah paīyāptah itah param sva-ṣāstre pareṣām
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate tatrā 'dāv « ādi-
sūtre 'tha-ṣabdena yan maṅgalam kṛtam, tad vyartham » ity ākṣepam samā- 10
dhatte

maṅgalā-'caranam ṣiṣṭā-'cārāt phala-darṣanāc chrutitāṣ ce 'ti 1
maṅgalā-'caranam yat kṛtam, tasyāi 'tāih pramānāih kartavyatā-sid-
dhir ity aithah. iti-ṣabdo hetv-antarā-'kāṅksā-nirāsā-'rthah.

« 'īṣvarīā-siddhei » iti yad uktam, tan no 'papadyate, karma-phala- 15
dātrtayā tat-siddher » iti ye pūrva-pakṣinaś, tān nirākaroti :

ne 'ṣvarā-'dhiṣṭhite phala-nispattih, karmanā tat-siddheh. 2.

īṣvarū-'dhiṣṭhite kārane karma-phala-rūpa-parināmasya nispattir na
yuktā, āvaṣyakena karmanāi 'va phala-nispatti-sambhavād ity arthah

īṣvarasya phala-dātrtvam na ghatate 'pī 'ty āha sūtrāih 20
svo-'pakārād adhīsthānam, loka-vat 3

īṣvarasyā 'dhiṣṭhātrtve svo-'pakārā-'rtham eva loka-vad adhīsthānam
syād ity arthah.

« bhavaty īṣvarasyā 'py upakārah, kā ksatir? » ity āṣaṅkyā 'ha ·
lāukike-'ṣvara-vad itarathā 4

25

īṣvarasyā 'py upakāra-svikāre lāukike-'ṣvara-vad eva so 'pi samsārī
yāt; apūrva-kāmatayā duḥkhā-'di-prasaṅgād ity arthah.

« tathāi 'va bhavaty » ity āṣaṅkyā 'ha :

zāribhāsiko vā. 5

ara-sattve pi ced iṣvaras, tarhi sarga dy utpanna puruse pari 30

bhāṣa-matram āsmakam va bhavātam ap sy it sa tva prābhatecca
tvayor virodhān nityāi-ṣvavyā-nupapatter ity arthah

īṣvarasyā 'dhiṣṭhārtve bādhakā-'ntaram āha

na rāgād ṛte tat-siddhiḥ, pratiniyata-kāranatvāt 6

kim ca rāgam vinā nā 'dhiṣṭhārtvam siddhyati; pravṛttāu rāgasya
pratiniyata-kāranatvād ity arthah upakāra istā-rtha-siddhī, rāgas tu
'tkate 'cche 'ti na pāunaruktyam

«nanv evam astu rāgo 'pī 'ṣvare.» tatrā 'ha.

tad-yoge 'pī na nitya-muktah 7

rāga-yoge 'pī svīkṛyamāne sa nitya-mukto na syāt; tataḥ ca te
siddhānta-hānir ity arthah kim ca prakṛtim praty āṣvāyam prakṛti-
parināma-bhūte-'cchā-'dīnā na sambhavati, anyo-'nyā-'ṣvayāt iccho-'tpatty-
anantaram prakṛti-pravartanām, prakṛti-pravṛtṭy-anantaram ee 'cchā-'du
iti. nitye-'cchā-'dikam ca prakṛtāu na yuktam, ṣṛuṭi-smṛiti-siddha-sāmyā-
'vāsthā-'nupapatteh.

ataḥ prakāra-dvayam avaśisyate, tad yathā āṣvāyam kim pradhāna-
dharmatvenā 'smad-abhīmatānām icchā-'dīnām sōkṣād eva cetana-samban-
dhāt, kim vā 'yas-kānta-mam-vat samudhī-sattā-mātrina praraktvād' iti.
tatrā 'dyam pakṣaṁ dūṣayati

pradhāna-ṣakti-yogāc cet, saṅgā-'pattih 8

pradhāna-ṣakter icchā-'deh punse yogāt puruṣasyā 'pī dharma-saṅgā-
'pattih, tathā ca "sa yat tatra paṣvati, anavāgatas tena bhavati; asaṅgo
hy ayam puruṣa" ity-ādi-ṣṛuṭi-virodha ity arthah

antye tv āha

sattā-mātrāc cet, sarvāi-ṣvāyam 9

ayas-kānta-vat samudhī-sattā-mātrina ced āṣvāyam, tairhi sarvesām
eva tat-tat-saigesu bhoktṛnām pumsām aviṣesenāi 'ṣvāyam āsmad-abhūpre-
tam eva siddham, akhila-bhoktr-samyogād eva pradhānena mahad-ādi-
sarjanād iti tataḥ cāi <'ka eve 'ṣvara> iti bhavat-siddhānta-hānir ity
arthah

«syād etat. īṣvara-sādhaka-pramāna-virodhenāi 'te 'sat-tarkā eva;
anyathāi 'vam-vidhā-'sat-tarka-sahasrāḥ pradhānam apī bādhitum ṣakyata»
ity ata āha.

pramānā-'bhāvān na tat-siddhiḥ 10

tat-siddhir nitye-'ṣvara-siddhiḥ īṣvare tāvat pratyaksam nā 'stī 'ty
anumāna-ṣabdāv eva pramāne vaktavye. te ca na sambhavata ity arthah.

asambhavam eva pratipadayati sutrabhyam

sambandhā-'bhāvān nā 'numānam 11

sambandho vyāptih, abhāvo 'siddhih tathā ca «mahad-ādīkam sakartakum, kāryatvād» ity-ādy-anumānesv aprayojakatvena vyāpyatvā-'siddhyā ne 'çvare 'numānam ity arthal

nā 'pi çabda ity āha

çrutir api pradhāna-kāryatvasya. 12

prapañce pradhāna-kāryatvasyāi 'va çrutir asti, na cetana-kāranatve, yathā

“ajām ekām lobhita-çukla-kṛsnām bahvīh prajāh sṛjamānām sarūpāh,”

“tad dhe 'dam tarhy avyākrtam āsīt, tan nāma-rūpābhyām vyākriyate” 'ty-ādir ity arthal

yā ca “tad āksata bahu syām” ity-ādiç cetana-kāranatā-çrutiḥ, sā saigā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-purusasya-janya-māna-parā. kim vā bahu-bhavanā-'nurodhāt pradhāna eva <kūlam pipatisatī, 'ti-vad gāurī, anyathā “sāksi cetā kevalo nṛgunaç ce” 'ty-ādi-çrutyuktā-parināmitvasya puruṣe 'nupapatter iti

ayam ce 'çvara-pratishedha āçvare vānāgyā-ītham içvara-jñānam vinā 'pi mokṣa-pratipādanā-'ītham ca prāndhi-vāda-mātram iti prāg eva vyākhyātam. anyathā jīva-vyāvṛtasye çvara-nityatvā-'der gāunatva-kalpanā-gāuravam āpādhikānām nitya-jñāne-'echā-'dīnām mahad-ādi-parināmānām cā ŋgikāena kāutasthyā-'dy-upapatter ity-ādīkam Brahma-mīmāṃsāyām drastavyam iti

<nā 'vidyāto bandha> iti yat siddhāntitam prathama-pāde, tatra paramatam vistarataḥ praghaṭakena dūsayati

nā 'vidyā-çakti-yogo mīhsaṅgasya 13.

pare prāhuh «pradhānam nā 'sti. kim tu jñāna-nāçyā-'nādy-avidyā-'khyā çaktiç cetane tisthati. tata eva cetanasya bandhas, tan-nāçe ca mokṣa» iti. tatre 'dam ucyate: mīhsaṅgatayā cetanasyāi 'vidyā-çakti-yogah sāksān na sambhavatī 'ti avidyā hy atasmins tad-ākāśatā, sa ca vikāra-viçeso vikāra-hetu-samyoga-rūpam saṅgam vinā na sambhavatī 'ty arthal.

«nanv avidyā-vaçād evā 'vidyā-yogo vaktavvah. tathā cā 'pāramārthikatvān na tayā saṅga» iti. tatrā 'ha.

tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam 14.

avidyā-yogād avidyā-siddhāu cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvan anavasthā ve 'ti çesah

« nannu bija-ñkura vad anavastha na dosaye » ty açaunkya 'ha
na bījā-ñkura-vat, sādi-samsāra-ṣruteḥ. 15.

bījā-ñkura-vad anavasthā na sambhavati; puruṣānām samsārasya
'vidyā-'dy-akṣilā-'nārtha-rūpasya sādītva-ṣruteḥ, pralaya-susupty-ādāv
abhāva-ḡraṇanād ity arthah. "vijñāna-ghana evā 'tebhyo bhūtebhyah
samutthāya tāny evā 'nuvinaṣyati" 'ty-ādi-ṣrutibhiḥ hi pralayā-'dāu bud-
dhi-vrtty-abhāvena tad-āupādhikā-'vidyā-vidyā-'dy-akṣilā-samsāra-ṣṇya-
cinmātratvam puruṣānām siddham iti tasmād « avidyā 'py āvidyikī » 'ti
vāñ-mātram.

« nannv asmākam avidyā pāribhāsikī. na tu yogo-'ktā 'nātmāny ātma
buddhy-ādi-rūpā tathā ca bhavatām pradhāna-vad evā 'smākam apī tasyā
akhandā-'nāditayā puruṣa-niṣṭhatve 'pi nā 'saṅgatā-hānir » ity açañkāyām
parikalpitam avidyā-ṣabdā-'rtham vikalpya dūṣayati :

vidyāto 'nyatve brahma-bādha-prasaṅgah 16

yadi vidyā-'nyatvam evā 'vidyā-ṣabdā-'lithas, tarhi tasya jñāna-nāṣya-
tayā brahmana ātmano 'pi bādho nāṣali prasajyate, vidyā-bhinnatvād ity
arthah.

abādhe nāiṣphalyam 17

yadi tv avidyā-rūpani apī vidyayā na bādhyeta, tarhi vidyā-vāiṣphal-
yam, avidyā-nivartakatvā-'bhāvād ity arthah:

pakṣā-'ntaram dūṣayati.

vidyā-bādhyatve jagato 'py evam 18

yadi punar vidyayā cetane bādhyatvam evā 'vidyātvam ucyate, tathā
sati jagataḥ prakṛta-mahad-ādy-akṣilā-prapañcasyā 'py evam avidyātvam
syāt; "athā 'ta ādeṣo. ne 'ti ne 'ti," "asthūlam anannv" ity-ādi-ṣrutibhir
mūthyā-jñānasye 'va prakṛty-ādeḥ apy ātmani bādhitatvād ity arthah tathā
cā 'khilā-prapañcasyā 'vā 'vidyātvam saty ekasya jñānenā 'vidyā-nāṣād
anyāur apī prapañco na dr̥ṣyete 'ti bhāvah. vidyā-nāṣyatvam cā 'vidyā-
tvam vaktum na ṣakyate; vidyā-nāṣyatvena vidyā-nāṣya-grahā-'sam-
bhavāt, ātmā-'ṣrayād iti.

tad-rūpatve sādītavam 19

bhavatu vā yathā-katham-uid vidyā-bādhyatvam evā 'vidyātvam, tathā
'pi tādr̥ṣa-vastunah sādītavam eva puruṣesu, na tv anāditvam sambhavati;
"vijñāna-ghana eve" 'ty-ādy-ukta-ṣrutibhiḥ pralayā-'dāu puruṣasya cinmā-
tratva-siddher ity arthah. asman-mate ca pralaye puruṣasyā 'samsāritve
'pi svatantra-nitya-pradhāna-samyogāt punar-bandha upapāditah, tathā
p "am̐yoge p pragbhaviyā viveka eva vasana dr̥ṣṭa di-dvare

nimittam ity apy uktam tasmād yoga-darṣano-ktād anyā nā 'sty avidyā
jñāna-nāṣyā; sā ca buddhi-dharma eva, na purusa-dharma iti siddham

atrāi 'vā 'dhyāye < karma-nimittā pradhāna-pravṛttir > iti yad uktam,
tatra para-pūrva-paksam samādhatte praghattakena :

na dharmā-'palāpah, prakṛti-kārya-vāicitryāt 20

apratyaksatayā dharmā-'palāpo na sambhavati, prakṛti-kāryeṣu vāici-
tryā-'nyathā-'nupapattiyā tad-anumānād ity arthah

pramānā-'ntaram apy āha

ṣṛuṭi-lūṅgā-'dibhis tat-siddhiḥ 21.

"punyo vāi punyena bhavati, pāpah pāpene" 'ty-ādi-ṣṛuteh, "svarga-
kāmo 'eva-medhena yajete" 'ti vidhy-ādi-rūpāl lūṅgād yogi-pratyaksā-
'dibhiḥ ca tat-siddhir ity arthah.

< pratyaksā-'bhāvād dharmā-'siddhir > iti parasya hetum ābhāsī-karoti.

na niyamah, pramānā-'ntarā-'vakāṣāt 22

lāukika-pratyaksā-'bhāvād vastv-ābhāva iti nyamo nā 'sti, pramānā-
'ntarenā 'pi vastūnām visayī-karanād ity arthah.

dharma-vaś adbharmam api sādhayati :

ubhayatrā 'py evam 23.

dharma-vaś adbharme 'py evam pramānāni 'ty arthah.

arthāt siddhiḥ cet, samānam ubhayoh. 24

< nanu vidhy-anyathā-'nupapatti-rūpayā 'rthā-'pattiyā dharma-siddhiḥ
sā ca nā 'sty adharma iti katham ṣṛuṭa-lūṅgā-'tīdeṣo 'dharma? > iti cen-
na, yataḥ samānam ubhayor dharmā-'dharma-arthā-'patti-rūpam pra-
mānam asti; "para-dārān na gacched" iti niṣedha-vidhy-anyathā-'nupa-
patter ity arthah.

< nanu dharmā-'dikam cet svīkṛtam, tarhi puruṣānām dharmādīmat-
tvena parināmā-'dy-āpattir > ity ācāṅkāṁ pariharati

antahkarana-dharmatvam dharmā-'dīnām. 25

ādi-ṣabdena vāiṣeṣika-ṣāstro-'ktāḥ sarva ātma-viṣeṣa-guṇā grhyante
na cāi < 'vam pralaye 'ntahkaranā-'bhāvād dharmā-'dikam kva tiṣṭhatv >
iti vācyam, ākāṣa-vaś antahkaranasyā 'tyanta-vināṣā-'bhāvāt antahkara-
nam hi kārya-kārano-'bhaya-rūpam iti prāg eva vyākhyātam. atah kāranā
'vasthe prakṛty-aṅga-viṣeṣe 'ntahkarane dharmā-'dharma-samskāra-'dikan
tiṣṭhatī 'ti

«syād etat <prakṛti-kārya-vāicitṛyāc chruty-ādeḥ ca dharmā-'di-sid-
dhur> iti yad uktam, tad ayuktam, trigunā-'tmaka-prakṛtes tat-kāryānām
ca bhavatām śrutyāi 'va bādhat "sākṣī cetā kevalo nirgunaḥ ca," "athā
'ta ādeḥ ne 'ti ne 'ti,"

«aḥbham asparṣam arūpam avyayam
tathā 'iasam nityam agandhavaś ca yad "

ity-ādīnā, "na nirodho na co 'tpattih," "vācā-'ambhanam vikāro nāma-
dheyam, mṛttike 'ty eva satyam" ity-ādīnā ce » ti tad etat pariharati.

gunā-'dīnām ca nā 'tyanta-bādhah 26.

gunānām sattvā-'dīnām tad-dharmānām ca sukhā-'dīnām tat-kāryānām
api mahad-ādīnām svaiūpato nā 'sti bādhah, kim tu samsargata eva cetane
bādho, 'yasy āusnya-bādha-vaś. tathā kālata evā 'vaśthā-'dibhir bādho
gunā-'dy-akhila-parināmīna ity arthah

«kutaḥ punaḥ svarūpata eva bādho na bhavati, svapna-manorathā-'di-
padārtha-vaś? » ity ākāṅkṣāyām āha

pañcā-'vayava-yogāt sukha-samvittih. 27

atra viśisyā pakṣī-kāranāya vivāda-viśayāi-'kadeśasya sukha-mātrasya
grahanam sarva-viśayo-'palaksakam — sukhā-'di-samvittir iti pāthas tu
samīcīnah

pañcā 'vayavāḥ ca nyāyasya pratijñā-hetū-'dāharano-'panaya-nigama-
nām; tesām yogān melanāt sukhā-'dy-akhila-padārtha-siddhir ity arthah.
prayogaḥ cā 'yam: sukham sat, artha-kriyā-kāritvāt; yad-yad artha-kriyā-
kāri, tat-tat sad, yathā cetanāḥ, pulakā-'di-rūpā-'rtha-kriyā-kāri ca su-
kham; tasmāt sad iti.

cetanānām cā 'vikāritve 'pi viśaya-piākāḥ evā 'rtha-kriye 'ti — nāsti-
kam prati ca vyatireky anumānam kartavyam, tatā ca ḥaḥa-ḥrūgā-'dir
drṣṭānta iti.

«pratyakṣā-'tiriktam pramānam eva na bhavati, vyāpyatvā-'dy-asid-
dher » iti cārvākah punaḥ ḥaṅkate.

na sakṛd-grahanāt sambandha-siddhih 28.

sakṛt-sahacāra-grahanāt sambandho vyāpti na sīdhyati, bhūvastvam
cā 'nanugatam. ato vyāpti-grahā-'sambhavan nā 'numānenā 'rtha-siddhir
ity arthah

samādhatte

niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptih. 29

dharma-sah tyam dharmatayam sahityam sahacāra iti yavet. tatha

co 'bhayoh sādhyā-sāadhanayor ekatarasya sādhana-mātrasya vā niyato 'vyabhicarito yah sahacārah, sa vyāptir ity arthah. ubhayor iti sama-vyāpti-pakse proktam niyamaḥ cā 'nukūla-tarkena grāhya iti na vyāpti-grahā-sambhava iti bhāvah

vyāptir vaksyamāna-ṣakty-ādi-rūpam padārthā-'ntaram na bhavātī 'ty āha :

na tattvā-'ntaram, vastu-kalpanā-prasakteḥ. 30

niyata-dharma-sāhityā-'triktā vyāptir na bhavati, vyāptitvā-'grāhyasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātram kīptam ity arthah

para-matam āha

nija-ṣakty-udbhavam ity ācāryāḥ. 31

apare tv ācāryā « vyāpyasya sva-ṣakti-janyam ṣakti-viṣesa-rūpam tat-tvā-'ntaram eva vyāptir » ity āhuh nija-ṣakti-mātram tu yāvad-dravya-sthāyitayā na vyāptiḥ; deṣā-'ntara-gatasya dhūmasya vahnny-avyāpyatvāt deṣā-'ntara-gamanena ca sā ṣaktir nācyata iti no 'kta-laksane 'tyvyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viṣesanīya iti bhāvah.

ādheya-ṣakti-yoga iti Pañcaṣikhaḥ 32

buddhy-ādisu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-ṣaktir vyāpa-katā, 'dheyatā-ṣaktimattvam ca vyāpyatvam iti Pañcaṣikha ity arthah

« nanv ādheya-ṣaktiḥ kim-artham kalpyate ? vyāpyasya vastunah sva-rūpa-ṣaktir eva vyāptir astu » tatrā 'ha

na svarūpa-ṣaktir niyamaḥ, punar-vāda-prasakteḥ 33

svarūpa-ṣaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt, <ghaṭah kalaṣa> iti-vad <buddhir vyāpye> 'ty atrā 'py arthā-'bhedene 'ty arthah — svarūpam iti vaktavye ṣakti-pado-'pādānam vyāpter vyāpya-dharmato-'papādānāya.

pāunaruktyam svayam eva vivinoti :

viṣesanā-'narthakya-prasakteḥ 34.

pūrva-sūtra eva vyākhyāta-prāyam idam

dūsanā-'ntaram āha.

pallavā-'diṣv anupapatteḥ ca 35

pallavā-'disu vikṣā-'di-vyāpyatā-'sti, svarūpa-ṣakti-mātram tu tasya laksanam na sambhavati chinna pallave 'pi svarūpa-ṣakteḥ anapāyen.

tadānīm api vyāpyatā-'patter ity arthah ādheya-çaktis tu ccheda-kāle
vinaste 'tu na tadānīm vyāptir iti bhāvah

«nanu kim Pañcaçikheṇa nija-çakty-udbhavo vyāptir eva no 'cyate?
tarhi dhūmasya vahny-ādheyatvā-bhāvād vahny-avyāpyatā-'pattir» iti
tatrā 'ha.

ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt 36

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena
siddha eva, samāna-nyāyād, yukti-sāmyād ity arthah. ananugamas tu
nānā-'rtha-çabda-van na doṣāya — evam sva-mate 'pi nānāvidha-sahacāiā
eva vyāptayo bodhyāḥ na cāi «'vam apy anumita-hetutve vyāptinām
ananugamaḥ syād» iti vācyam, trnā-'ani-many-ādi-vat kārya-gata-vāḷjātyā-
'dy-upapatter iti.

«pañcā-'vayava-yogād gunā-'di-siddhiḥ» iti yad uktam, tad-upapāda-
nāya vyāpti-nirvacanena 'numāna-prāmāṇye bādhakam apāstam idānīm
'pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-
nirvacanena tad-anupapatti-rūpam çabda-prāmāṇye paresām bādhakam
apāśyate:

vācya-vācaka-bhāvah sambandhaḥ çabdā-'rthayoh 37.

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti sām 'va
'tayoh sambandho, 'nuyogitā-vat taj-jñānāc chabdenā rtho-'pasthitir ity
arthah

çakti-grāhakāny āha:

tribhiḥ sambandha-siddhiḥ. 38

āpto-'padeṣo viddha-vyavahārāḥ prasiddha-pada-sāmānādhikaranyam
'ity etāḥ tribhir ukta-sambandho grhyata ity arthah.

na kārye niyama, ubhayathā darçanāt 39.

sa ca çakti-grāhah kārya eva bhavati 'tu niyamo nā 'sti; loke kārya-
vad akārye 'pi viddha-vyavahārā-'di-darçanād ity arthah. yathā hi <gām
ānaye> 'ty-ādi-kārya-para-vākyād viddhasya gavā-'nayanā-'di-vyavahāro
'drçyata, evam eva <putras te jāta> ity-ādi-siddha-para-vākyād api pulakā-
'di-vyavahāro drçyata iti siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke
vedānta-prāmāṇyam siddham ity āçayah.

«nanu bhavatu loke siddhe çakti-grāhah; artha-pratyayā-'di-darçanāt.
vede tu katham bhaviṣyati; akārya-bodhana-vāyarthayād?» iti. tatrā 'ha.

loke vyutpannasya vedā-'rtha-pratītiḥ 40

loke çabda-çakti vyutpannasya p ya tad-anusareṇā va veda-rtha-

pratītiḥ, na hi loke śaktir bhinnā, vede ca bhinnā, <ya eva lāukikās, ta eva vāidikā> iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat siddhyatī 'ty arthah. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā moksah phalam, yathā loke <putras te jāta> ity-ādi-pratipādanasya harsā-'dih phalam ity na tad-vāiyartham

atra çaṅkate:

na tribhir, apāuruseyatvād vedasya, tad-arthasyā 'tīndriyatvāt
41

«nanu tribhir āpto-'padeṣā-'dibhir veda-çabde na çakti-grahah sambhavadatī; vedasyā 'pāuruseyatvena tad-arthesv āpto-'padeṣā-'bhāvāt; tathā vedā-rthasyā 'tīndriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītum açakyatvād ity arthah.

tatrā 'tīndriyā-rthatvam ādāu nirākaroti:

na, yaññā-'deh svarūpato dharmatvaṁ, vāiçistyāt 42

yad uktam, tan na, yato devato-'dḍegyaka-dravya-tyāgā-'di-rūpasya yañña-dānā-'deh svarūpato eva dharmatvam, veda-vihitatvam, vāiçistyāt, prakṛsta-phalakatvāt yaññā-'dikam ce 'cchā-'di-rūpatvān nā 'tīndriyam, na tu yaññā-'di-visayakā-'pūrvasya dharmatvam, yena veda-vihitasyā 'tīndriyatā syād ity arthah. «nanu tathā 'pi devatā-'dy-atīndriyā-rtha-ghatitatvam astī» 'tī cen, na, atīndriyeṣv api padārthatā-'vacchedakena sāmānya-rūpeṇa pratīter vaksyamānatvād ity

yac co 'ktam <apāuruseyatvenā 'pto-'padeṣā-'bhāva> ity, tad api nirākaroti

nija-çaktir vyutpattyā vyavacchidyate. 43.

apāuruseyatve 'pi vedānām svābhāvīkī yā 'rthesu çaktir astī, sāi 'vā 'ptār vṛddha-paramparābhū vyutpattyā <'sya çabdasyā 'yam artha> ity evam-rūpayā vyavacchidyate, çuṣebhyo 'rthā-'ntarād vyāvartyo 'padiçyate. na tv ādhunika-çabda-vat svayam samketyate, yena pāuruseyatvā-'peksā syād ity arthah.

«nanu tathā 'py atīndriya-devatā-phalā-'disu katham çakti-graho vāidika-padānām syāt?» tatrā 'ha:

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44

pratyakṣā-'pratyakṣesu padārtheṣu sāmānya-dharma-puraskārena tat-siddhiḥ çakti-graho bhavadatī, sādharanyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viçesas tu: atīndriyo 'pūrva eva vākyā-'rtho, na ca tasya grahanam prāg apeksyata ity arthah.

ṣabda-prāmānya-prasaṅgenāi 'va ṣabda-gatam viṣesam avadhārayati:

na nityatvaṁ vedānām, kāryatva-ṣruteh. 45

“sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante” 'ty ādi-ṣruter vedānām na nityatvam ity arthah. veda-nityatā-vākyaṁ c. sajātiyā-'nupūrvī-pravāhā-'nuccheda-parāṁ

«tarhi kim pāuruseyā vedāh?» ne 'ty āha

na pāuruseyatvam, tat-kartuh purusasyā 'bhāvāt. 46

īṣvara-pratishedhād iti ṣesah sugamam.

«aparah kartā bhavatv» ity ākāṅkṣāyām āha.

0 muktā-'muktayor ayogyatvāt 47

jīvan-mukta-dhūīno Viśnur viṣuddha-sattvatayā niratiṣaya-sarva-jñō 'pī vīta-rāgatvāt sahasra-ṣākha-veda-nirmānā-'yogyah amuktas tv asarva-jñātvād evā 'yogya ity arthah na cā «'samkhya-prāṁ-pālanā-'di-vyāpāra vad evā 'samkhya-veda-nirmānam apy upapadyatām» iti vācyam; svayam , ṣphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu piavrtteh.

«nanv evam apāuruseyatvān nityatvam evā 'gantam?» tatrā 'ha:

nā 'pāuruseyatvān nityatvam āṅkurā-'di-vat. 48.

spastam

«nanv āṅkurā-'disv apī kāryatvena ghaṭā-'di-vat pāuruseyatvam anu-meyam?» tatā 'ha

tesām apī tad-yoge drṣṭa-bādhā-'di-prasaktiḥ. 49.

«yat pāuruseyam, tac charīra-janyam» iti vyāptir loke drstā. tasyā bādhā-'dir evam satī syād ity arthah

«nanv ādi-puruso-'ccaritatvād vedā apī pāuruseyā eve?» 'ty ata āha.

yasminn adrste 'pī kṛta-buddhir upajāyate, tat pāuruseyam. 50

drsta ivā 'drṣṭe 'pī yasmin vastuni kṛta-buddhiḥ buddhi-pūrvakatva-buddhir jāyate, tad eva pāuruseyam iti vyavahāryata ity arthah. etad uktam bhavati na puruṣo-'ccaritatū-mātreṇa pāuruseyatvam, ṣvāsa-pra-ṣvāsayoh susupti-kālinayoh pāuruseyatva-vyavahārā-'bhāvāt, kim tu bud-dhi-pūrvakatvena vedās tu nihṣvāsa-vad evā 'drṣṭa-vaṇād a-buddhi-pūr-vakā eva Svayambhuvah sakācāt svayam bhavanti ato na te pāuruseyāḥ tathā ca ṣrutis “tasyāi 'tasya mahato bhūtasya nihṣvasitam etad yad Rgveda” ity-ādir iti

«nanv evam yathārtha-vākya-ītha-jñānā-'pūrvakatvāc chuka-vākyaḥ sye va vedanam aḥ prama yam na syat?» tatrā ha

nija-çakty-abhivvyakteḥ svataḥ prāmānyam. 51.

vedānām nijā svābhāvikī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-'yurvedā-'dāv abhivvyakter upalambhād akhila-vedānām e i svata eva prāmānyam siddhyati, na vaktr-yathārtha-jñāna-mūlakatvā-' me 'ty arthah. tathā ca Nyāya-sūtram. "mantrā-'yurveda-prāmānya-va ca tat-prāmānyam" iti.

"gunā-'dīnām ca nā 'tyanta-bādha" iti pratijñāyām nyāyena sukḥā-'di-siddher > ity eko hetur upanyastah prapañcitaḥ ca sāmpratam tasyām eva hetv-antaram āha.

nā 'sataḥ khyānam nr-çrūga-vat. 52.

āstām tāvat pañcā-'vayavena sukḥā-'di-siddhiḥ; jñāna-mātrā api tat-siddhiḥ atyantā-'sattve sukḥā-'dīnām jñānam eva no 'papadyate, nara-çrūgā-'dīnām abhānād ity arthah tathā ca Brahma-sūtram. "nā 'bhāva upalabdher" iti. çukṭirajata-svapna-manorathā-'dāu ca manah-parināma-rūpa evā 'rthah pratīyate, nā 'tyantā-'sann iti vaksyati

«nanv evam gunā-'dir atyantam sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāryartham» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53

atyanta-sato 'pi gunā-'der bhānam na yuktam. vināçā-'di-kāle bādha-darçanāt, cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāo ca, "athā 'ta ādeḥ: ne 'ti ne 'ti," "ne 'ha nūnā 'sti kimcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthah

«nanv evam api sad-asadbhyām bhūnam eva jagad bhavatu, tathā 'py atyanta-bādha-pratisedhā-'nupapattir» iti tatrā 'ha.

nā 'nirvacanīyasya, tad-abhāvāt. 54.

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhūna-vastv-aprasiddher ity arthah. drṣṭā-'nusārenā 'va kalpanāyā āucityād iti bhāvah yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nā 'vo 'bhayā-'tmikā,
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī"

'ti smrtis, tasyā ayam arthah māyā prakṛtiḥ sakāyā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kim tu sad-asadbhyām anirvācyā, 'nūdhāryā, <sad eve> 'ty <asad eve> 'ti vā nūdhārya vaktum açakyā, yatc mithyā-bhūtā prati-kṣanam anyathātvam gacchati atha ca sanātānī, svarūpato nityā, sad-asad-rūpe 'ti yāvad iti evam eva pradhānasya sakāyasya nihsattā-sattvam Yoge bhāṣye proktam iti

‘‘aayiv evam kim anyatha-khyatir eve sta?’’ ne ty aha
nā ‘ny²⁴thā-khyātih, sva-vaco-vyāghātāt. 55.

«aayad vastv anyarūpena bhāsate, na punar asato bhānam» ity api
na yuktaṃ; sva-vaco-vyāghātāt, «asan na bhāsate samnikarsā-dy-abhāvād
iti sva-siddhānta-vyāghātāt; asataḥ sambandhasya bhānā-bhyupagamād
ity arthah. yadi ca «sambandho ‘py anyatra sann eva bhāsata» ity ucyate,
tathā ‘pi viśesya-viśesanā-nuyogika-pratīyogikatvavor grahe ‘sat-khyātih,
tad-agrahe ca gukti-rajatatva-samavāyānām viśrūkhalānām eva bhānā-
‘pattiyā ‘smad-abhiprete vivekā-graha eva paryavasānam ity anyathā-
khyāti-vaco-vyāghāta eva, viśiṣṭa-bhramasyāi ‘vā ‘nyathā-khyāti-ṣābdā
‘rthatvād iti. api ca jñānasyā ‘rtha-vyabhicāritve «jñānenā ‘itha-siddhir»
iti sva-vaco vyāhanyeta. tad uktam

“jñānasya vyabhicāritve viśrāsah kim-nibandhana?” iti

etad-upapatty-artham kalpanā-sahasre tu gauravena lāghavād asan
sargā-graha evo bhaya-siddho vyavahāra-hetutayā kalpayitum yukta ita
kim ca jñānatvā-viśesena jñānāyor bādhya-bādhaka-bhāve nīyāmakā-dy-
abhāvaḥ ce ‘ti dik.

“nā ‘tyanta-bādha” iti pūrvo-ktam vivṛṇvānah sva-siddhāntam upa-
samharati:

sad-asat-khyātir bādhyā-bādhāt. 56.

sad-asat-khyātir eva sarvesām gunā-dīnām kutaḥ? bādhyā-bādhāt.
tatra svarūpenā ‘bādhah sarva-vastūnām, nityatvāt, samsargatas tu bādhah
sarva-vastūnām cāntanye ‘sti, yathā gukty-ādāu buddhi-stha-rajatā-deh,
sphaṭikā-diṣu vā lāuhityā-des, tadvat tathā ‘vasthābhir api bādho ‘khila-
perināminām kālā-diṣv ity arthah. bādhaḥ ca pratīpanna-dharmīni niṣe-
dha-buddhi-viśayatvam, asattvam tv abhāvah, so ‘py adhikarāna-svarūpa
iti.

na ca «sad-asattvayor virodha» ity vācyam; prakāra-bhedenā ‘virodhāt.
yathā hi lāuhityam bimbarūpena sat sphaṭika-gata-pratibimba-rūpena cā
‘sad iti dr̥ṣṭam, yathā vā rajatam vanig-vīthi-stha-rūpena sac chukty-
adhyasta-rūpena cā ‘sat, tathāi ‘va sarvam jagat svarūpataḥ sac cāntanyā-
‘dāv adhyasta-rūpena cā ‘sad iti. tad uktam

“arthe hy avidyamāne ‘pi samsr̥tir na nivartate
dhyāyato viśayān asya, svapne ‘narthā-gamo yathe” ‘ti.

evam evā ‘vasthā-bhedenā ‘pi sad-asattvam aviruddham yathā hi
vīksā-dih prarūdhā-dy-avasthābhūh sann apy ānukūlā-dy-avasthābhir asan
bhavati, tathāi ‘va prakṛty-ādīkam sad-asat ātmakam iti tad uktam

nityada hy anga bhutam bhavant 1 a bhavant ca
kālenā 'lakṣya-vegena sūksmatvāt tan na dr̥ṣyata" iti.

etat sūtro-'ktam ca prapañcasya sad-asattvam smaryate :

"avyaktam kāraṇam yat, tan nityam sad-asad-ātmakam,
pradhānam prakṛtiḥ ce 'ti vad āhus tattva-cintakā" iti

etac cā 'smābhūr Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-
citam iti dik.

ayam vicārah parvāptah; idānīm ṣabda-vicārah prasaṅgā-'gata āgan-
tukatayā 'nte prastūyate

pratīty-apratitibhyām na sphoṭā-'tmakah ṣabdah. 57.

pratyeka-varṇebhyo 'trikṭam <kalaṣa> ity-ādi-rūpam akhandam eka
padam sphoṭa iti yogāir abhyupagamyate, kambu-grīvā-'dy-avayavebhyo
'trikṭo ghatā-'dy-avayavī 'va; <eko ghata> iti-vad <ekam padam> ity anu-
bhavāt; vainānām āḥu-vinācitayā melanā-'rtha-pratyāyakatvā-'sambhavāc
ca sa ca ṣabda-viṣeṣah padā-'khyo 'rtha-sphuṭi-karanāt sphoṭa ity ucyate.
sa ṣabdo 'prāmāṇikah. kutah? pratīty-apratitibhyām. sa ṣabdah kim
pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viṣeṣa-viṣeṣeṇa
so 'bhīvyajyate, tasyāi 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḍunā
tena? antye tv ajñāta-sphotasya nā 'sty artha-pratyāyana-çaktir iti vyar-
thā sphoṭa-kalpane 'ty arthah. —yathā-katham-cid ekatā-pratyayasyā 'rtha-
sādhakatve ca vanā-'der api pratyeka-vrksā-'dibhyo 'tρεkā-'patteh; <ekam
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvam vedānām nityatvam pratisiddham; idānīm varṇa-nityatvam
api pratiṣedhati.

na ṣabda-nityatvam, kāryatā-pratīteh. 58.

<sa evā 'yam ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvam
na yuktaṃ, <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity
arthah. pratyabhijñā ca taj-jātīyatā-visayinī, anyathā ghatā-'der api
pratyabhijñayā nityatā-'patter iti

ṣaṅkate :

pūrva-siddha-sattvasyā 'bhīvyaktir, dipene 'va ghatasya 59.

«nanu pūrva-siddha-sattākasyāi 'va ṣabdasya dhvany-ādibhu yā 'bhī-
vyaktis, tan-mātram utpatti-pratīter visayah.» abhīvyaktāu dr̥ṣtānto
<dipene 'va ghatasye> 'ti.

pariharati :

sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ 60

abhivyakti yady atigata-vaṣṭha-tyagena va tamana-vaṣṭha-labha ity ucyate tada sat-karṇa-sa dḍi antah tadṛṣa-ityatvam ca karṇanām eve 'ti siddha-sādhanaṁ ity arthah

yadi ca vaitamānatayā sata eva jñāna-mātra-rūpiny abhivyaktir ucyate, tadā ghatā-dīnām api nityatā-patīh, ṣabdesv iva ghatā-dīsv api kārana-vyāpārena jñāna-syāi vo 'tpatī-pratīti-viśayatvāu-'cityād iti bhāvah.

ātmā-dvāite pūrvā-nuktam api bādhakam upanyasanīyam ity etad-artham ātmā-dī-āta-nūāsali punar ārabhyate

nā 'dvāitam ātmano, līṅāt tad-bheda-pratīteh 61

yady apy ātmanām anyo-'nyam bheda-vākya-vad abheda-vākyaṇy api santi, tathā 'pi nā 'dvāitam, nā 'tyantam abhedah, ajā-dī-vākya-sthāih prakṛti-tyāgā-'tyāgā-dī-līṅgāih bhedasyāi 'va siddhei ity arthah na hy atyantā-bhede tāni līṅgāny upapadyante; āupādhika-bhedena tādṛṣa-vākya 'papatter asambhavaśyo 'ktatvāt. abheda-vākyaṇi tu sāmā-dī-ṣṛuty-eka-vākyaṭayā 'vāidharṇyā-'dī-lakṣanā-'bheda-paratayo 'papady ante, abhūmānā-dī-nivṛtṭy-anyathā-nupapattyā 'pi tat-paratvā-'vadhānanāc ce ti

ātmanām abhede līṅgam bādhakam uktam "ātmāi ve 'dam sarvam," "brahmāi 've 'dam sarvam" iti ṣṛutyā 'lmano 'nātmabhūi advāite tu pratyakṣam api bādhakam astī 'ty āha

nānā-'tmanā 'pi, pratyakṣa-bādhāt 62

anātmanā 'pi bhogyā-prapañcenā tmano nā 'dvāitam. pratyakṣenā 'pi bādhāt. ātmanah sarva-bhogyā-'bhede ghaṭa-patayo apy abhedah syāt, ghatā-'deh patā-'dy-abhūmā-'tmā-'bhedāt sa ca bheda-grāhaka-pratyakṣa-bādhita ity arthah

ṣiṣya-buddhi-vācāradyāya piāptam apy artham viṣadayati :
no 'bhābhyām, tenāi 'va. 63.

ubhābhyām samuccitābhyām apy ātmā-nātmabhyām nā 'tyantā-'bhedah; tenāi 'va hetu-dvayene 'ty arthah.

« nanv evam "ātmāi 've 'dam" ity-ādi-ṣṛutīnām kā gatir? » iti. tatrā 'ha :

anya-paratvam avivekānām tatra 64

avivekānām aviveki-puruṣān piatī tatīā 'dvāite 'nya-paratvar. upāsanā-'rthakā-'nuvāda ity arthah loke hi ṣaīna-ṣaīnīnor bhogyā-bhoktuoṣ cā 'vivekenā 'bhedo vyavahriyate ('ham gāmo), 'mamā 'tmā Bhādiṣena' ity-ādih. atas tam eva vyavahāiam anūdyā tām eva piatī tatho 'pāsanām ṣṛutir vidadhātī sattva-ṣuddhy-ādy-artham iti ata eva paramā-'itha-dāṣayam upa va am atmatva pratīsedhati ṣṛutī

“yan manasa na manute, yena hur mano matam,
tad eva brahma tvam viddhi, ne 'dam, yad idam upāsata”

ity-ādine 'ti.

advāita-vādinām jagad-upādāna-kāraṇam api na sambhavatī 'ty āha :

nā 'tmā nā 'vidyā no 'bhayaṁ jagad-upādāna-kāraṇam, niḥ-
saṅgatvāt 65

kevala ātmā ātmā-ḡṛitā vā 'vidyā samuccitam vā kapāla-dvaya-vad
ubhayaṁ na jagad-upādānaṁ sambhavatī. ātmano 'saṅgatvāt saṅgā-
'khyo hi yah samyoga-viṣesas, tenāi 'va dravyānām vikāro bhavati ato
'saṅgatvāt kevalasyā 'tmano dvitīyasya no 'pādānatvam nā 'vidyā-dvārā
pi sambhavatī, asaṅgatvenā 'vidyā-yogasya piāg eva niastatvāt, avidyāyā
adravyatvena dravyo-'pādānatvā-'yogāc ca, dravyatve tayāi 'va dvāita-
prasaṅgāc ca kim cā 'vidyāyā upādānatvam kvā 'py adṛstam, ḡṛiti-
rajatā-'di-sthale hy avidyā nimittam isyate, mana evo 'pādānaṁ tad-
dhetoh samskārasya mano-dharmatvād iti pratyeko-'pādānatva-vad evo
'bhayo-pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthah Brahma-
mīmāṁsāyām tv avidyā 'dravya-rūpā puruṣā-ḡṛitā gagane vāyu-vad isyate,
tādiḡā-'vidyā-dvārā ca brahmano 'dhisthāna-kāraṇatvam eva. tac cā
'smābhū apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena
paribhāsanāt; ātmā-'rthatayā prapañcasyā tmany evā dhisthāne prakṛty-
upādānatva-svikāra-sāmyāc ca viṣesas tv ayam eva. yat tāih samkalpa-
pūrvikā prakṛter api pravittir isyate. 'smābhis tu ne 'ti tāiḡ co 'ktam
avibhāgenū 'dvāitam asmākaṁ apī 'stam eva “sad eva, sāumye, 'dam
agra āsīd, ekam evā 'dvitīyam” ity-ādi-ḡṛutyā 'pi cā 'vibhāga-rūpaṁ evā
'dvāitam pratipādyate. “na tu tad dvitīyam asti, tato 'nyad vibhaktam,
yat paḡyed” iti ḡṛuty-antarāt tathā co 'ktam :

“āsīḡ jñānaṁ atho artha ekam evā 'vikalpitam ;

tayor ekataro hy arthah prakṛtiḡ co 'bhayā-'tmikā,

jñānaṁ tv anyatamo bhāvah, puruṣah so 'bhidhīyata” iti

avikalpitam avibhaktam. tasmād Vedāntānām akhandā-'tmā-'dvāitam nā
'rthah tathā 'py ādbunikā vedāntino 'tratya-pūrvapaksa-jātam eva
Brahma-mīmāṁsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtiā-'nuk
tatvena praty-uta tad-virodhena cā 'smābhis tatṛāi 'va nirākṛtam iti atra
ca Brahma-mīmāṁsā-siddhānto na dūsyate, 'pi tu Vedānteṣv āpātatah
sambhāvito 'rtha eva nirākṛiyata iti smartavyam. evam uttara-sūtreṣv
api.

prakāḡa-svarūpa ātme 'ti svayam siddhāntitam. tatra “viḡjñānaṁ
ānandam brahme” 'ti ḡṛuter «ānando 'py ātmanah svarūpaṁ» iti pūva-
paksaṁ nirakṛoti

nāi kasyā nanda-cid rūpatve dvayor bhedāt 66

eka-dharmīna ānanda-cāitanyo-'bhaya-rūpatvam na bhavati, duhkha-jñāna-kāle sukhā-'nanubhavana sukhajñānayor bhedād ity arthah na ca «jñāna-viśesah sukhām» iti vaktum śakyate; ātma-svarūpa-jñānasyā 'khandatvāt ata eva cāitanyā-'nubhava-kāle sukhasyā 'varanam api vaktum na śakyate, akhandatvenā 'nandā-'varane <duhkham jñānāmī> 'ty anubhavā-'nupapatteh. na hy ātmāno 'nā-bhedo 'sti, yenā 'nandā-'nā-'varane 'pi cāitanyā-'nā bhāyād iti na ca «ṣṛuṭi-balenāi 'te 'sat-tarkā» iti vācyaṃ, «nā 'nandam na nirānandam» ity-ādi-ṣṛuṭyā

“aduhkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vū 'tīā 'dartavyatvāt; niśedha-ṣṛuter eva balavattvasya ṣṛutyāi 'vo 'ktatvāc ca, anyathā satya-samkalpatvā-'di-ṣṛutibhir ātmāna icchā-'di-dharmānām api prasaṅgād iti

«nanv evam ānanda-rūpatā-ṣṛuteh kā gatih'» tatrā 'ha:

duhkha-nivṛtter gāunah. 67

duhkha-nivṛtṭyā 'tmanī ṣṛāuta ānanda-ṣabdo gāuna ity arthah. guṇaḥ cā 'tra parama-priyatvam, “tat preyaḥ putiād” ity-ādi-ṣṛuṭi-yukty-anubhavār ātmanah parama-priyatva-siddher iti bhāvah tad uktam “sukham duhkha-sukhā-'tyaya” iti. “na nirānandam” iti ṣṛuṭis tv āpādhikā-'nanda-parā, satya-samkalpatvā-'di-ṣṛuṭi-vad iti yat tu nir-upādhī-priyatvenā 'tmanah sukhā-rūpatvā-'numānam kaḥcid āha, tan na; duhkha-'bhāva-rūpatayā 'pi pīmo-'papatteh, sukhātvā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

gāuna-prayoge bījam āha.

vimukti-praśaṁsā mandānām. 68.

mandān ajñān prati duhkha-nivṛtti-rūpām ātma-svarūpa-muktim sukhatvena ṣṛuṭih stāuṭi piarocanā-'rtham ity arthah.

antahkarano-'tpatteh pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava pūrvapakṣam apākaroti.

na vyāpakatvam manasaḥ, karanatvād indriyatvād vā 69.

manaso 'ntahkarana-sāmānyasya na vibhutvam, karanatvād, vāsy-ādivat vā-ṣabdo vyavasthita-vikalpe indriyatvād apy antahkaraṇa-viśesasya trītyasya na vibhutvam ity arthah. deha-vyāpi-jñānā-'dikam tu madhyama-parimānenāi 'vo 'papadyata iti.

atra prayojakatva-ṣaṅkayam anukula tarkam āha

sakriyatvād, gati-çruteh 70.

ātmano lokā-'ntara-gamana-çravanena tad-upādhi-bhūtasyā 'ntahkara-
nasya sakriyatve siddhe na vibhutvam sambhavatī 'ty arthah

kāryatvo-'papattaye manaso niravayavatvam apī nīākaroṭi :

na nirbhāgatvam, tad-yogād, ghaṭa-vat 71

tac-chabdah pūrva-sūtra-sthe-'ndriyam parāmṛçati. manaso na nirava-
yavatvam, aneke-'ndriyesv ekadā yogāt, kim tu ghaṭa-van madhyama
parimānam sāvayavam ity arthah. kāranā-'vastham cā 'ntahkaranam anv
eve 'ti bodhyam.

manah-kālā-'dīnām nityatvam pratisedhati .

prakṛti-purusayor anyat sarvam anityam. 72.

sugamam — kāranā-'vastham cā 'ntahkaranā-'kāçā-'dikam prakṛtir evo
'cyate, na tu buddhy-ādīkam, vyavasāyā-'dy-asādhārana-dharmā-'bhāvāt.

« nanu

“māyām tu prakṛtim vidyān, māyīnam tu mahe-'çvaram ;
asyā 'vayava-bhūtāis tu vyāptam sarvam idam jagad ”

ity-ādī-çrutibhiḥ pum-prakṛtyor apī sāvayavatvād anityatvam » iti tatrā
'ha .

na bhāga-lābho bhāgino, nirbhāgatva-çruteh. 73.

bhāgīnah purusasya pradhānasya cā 'vayavo na yujyate, niravayava-
tva-çruteh

“ niṣkalam niṣkriyam çāntam niravadyam nirañjanam ”

ity-ādīne 'ty arthah ukta-çrutiç cā 'kāçā-çalayor iva pitā-putra-cetanayor
iva cā 'vibhāga-mātreṇā 'nçā-'nçi-bhāvam bodhayatī 'ti

duḥkha-nivṛttir moksa ity uktam tad-avadhāranāya tatra mokṣe
paresām matāni nīrākarotī .

nā 'nandā-'bhivvyaktir muktir, nirdharmatvāt 74.

ātmany ānanda-rūpo 'bhivvyakti-rūpaç ca dharmo nā 'sti, svarūpam ca
nityam eve 'ti na sādhana-sādhya. ato nā 'nandā-'bhivvyaktir mokṣa ity
arthah ānandā-'bhivvyaktiç ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti
bhāvah, anyathā “ vidvān harsa-çokāu jahātī ” 'ti çruti-virodhāt kim cā
'bhivvyakter ātma-dharmatve 'pī sā kim nityā 'nityā vā? ādye siddhatvenā
'puruṣārthatvam; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattih
tasmād « ānandā-'bhivvyaktir mukhya-moksa » iti navīna-vedāntinām apa-
siddhānta eve 'ti dik

na viṣeṣa-guṇo- cchittis, tadvat 75

aṣeṣa-viṣeṣa-guṇo- 'cchedo 'pi na muktiḥ, tadvat, nirdharmatv
'ty arthah. « nanu tarhi duḥkha-nivṛttir eva katham moksa uktaḥ
khā- 'bhāvasyā 'pi dharmatvād? » iti cen, na, asmābhir bhogyatā-s
dhenāi 'va duḥkhā- 'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niskriyasya 76.

Brahma-loka-gatir api na moksaḥ, ātmano niskriyatvena gat
vāt līṅga-ṣarīrā- 'bhyupagame ca na mokso ghatata ity arthah

nā 'kāro- 'parāgo- 'cchittih, ksanikatvā- 'di-dosāt 77.

« ksanika-jñānam evā 'tmā, tasya viśayā- 'kāratā bandhas, tad-
'khyo- 'parāgasya nāṇo moksa » iti yan nāstika-matam, tad api na,
katvā- 'di-dosena moksasyā 'puruṣārthatvād ity arthah.

nāstikasyāi 'va mukty-antaram dūṣayati :

na sarvo- 'cchittir apuruṣārthatvā- 'di-dosāt 78.

jñāna-rūpasyā 'tmanah sāmagryenāi 'vo 'cchittir api na moksaḥ,
nāṣasya loke puruṣārthatvā- 'darṣanā- 'dibhya ity arthah.

evam cūnyam api. 79.

jñāna-jñeyā- 'tmakā- 'khila-prapañca-nāṇo 'py evam ātma-nāṣenā
sārthatvān na moksa ity arthah

samyogāḥ ca viyogā- 'ntā iti na deṣā- 'di-lābho 'pi 80.

prakṛṣṭa-deṣa-dhanā- 'ṅganā- 'di-svāmyam api na mokso, yataḥ

“ samyogāḥ ca viyogā- 'ntā, maranā- 'ntam ca jīvanam ”

iti grūyata ity arthah tathā ca vināṣitvāt svāmyam na muktiḥ iti.

na bhāgi-yogo bhāgasya. 81

bhāgasyā 'ṇasya jīvasya bhāginy anṇi paramā- 'tmani la
moksaḥ. « samyogā hi viyogā- 'ntā » ity-ukta-hetoh : iṣvarā- 'nabhyupa
ca; tathā sva-lasyā 'puruṣārthatvāc ce 'ty arthah

nā 'nimā- 'di-yogo 'py, avaṣyambhāvitvāt tad-ucchitter,
yoga-vat. 82

animā- 'dy-aiṣvarya-sambandho 'pi na muktiḥ : aiṣvarya- 'ntar
'bandha-vad eva tasyā 'py uccheda-myamād ity arthah.

« itara-viyoga-vad » iti pāthe tū 'cchittāḥ ayam drṣṭāntah

ne ndrā-di-pada-yogo pi, tadvat 83

Indrā-'dy-āiṣvarya-lābho 'pi na muktih, itaiāi-'ṣvarya-vat ksayaśnutvād ity arthah

indriyānām āhamkārikatvam yad uktam, tatra para-vipratapattim nuākaroti.

na bhūta-prakṛtitvam indriyānām, āhamkārikatva-ṣruteḥ 84

sugamā yojanā. — pūrvam sva-siddhānto 'vadhrtah, asmiṇṇ cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam

ṣakty-ādikam api tattvam asti 'ty ācāyena pareṣām padārtha-pratiniyamam tan-mātra-jñānām muktam ca nuākaroti

na saṭ-padārtha-niyamas tad-bodhān muktiḥ ca 85

« dravya-guna-karma-sāmānya-viṣesa-samavāyā eva padārthā » iti yad vāiṣeṣikānām niyamo, yaḥ ca « taḥ-jñānām mokṣa » ity abhyupagamah, so 'prāmāṇikah; ṣakty-ādy-atirekāt, prthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca, tathā prakṛti-vivekād eva moksasyo 'ktatvād ity arthah. gandhā-'di-mattvenāi 'va hi prthivy-ādi-vyavahāro, gandhā-'diḥ ca sāmānyā-vasthāyām nā 'sti atah prthivītvā-'di-jātur api ghatatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

“nā 'ho, na rātrir, na nabho, na bhūmir,
nā 'sīt tamo jyotir abhūn, na cā 'nyat
ṣabdā-'di buddhy-ādy-upalabhyam; ekam
prādhānikam brahma pumāns tadā 'sīd ” iti.

sodaṣā-'diṣv apy evam. 86

nyāya-pāṇupatā-'di-matesu sodaṣā-'diṣv api na niyamo, na vā tanmātra-jñānām muktih; ukta-rūpena padārthā-'dhikyād ity arthah. asman-mate tu nityam padārtha-dvayam eva, nityā-'nitya-sādhāranās tu padārthāḥ pañca-viṇṇatir eve 'ti niyamah pañca-viṇṇati-dravyesv eva guna-karma-sāmānya-ṣakty-ādīnām antarbhāva iti

pañca-bhūtānām pūrho-'kta-kāryatvo-'papatty-artham vāiṣeṣikā-'dy-abhyupagatam pārthivā-'dy-anu-nityatvam apākaroti.

nā 'nu-nityatā, tat-kāryatva-ṣruteḥ 87.

prthivy-ādy-anūnām nityatā nā 'sti; tesām anūnām api kāryatva-ṣruter ity arthah. yady apy asmābhīḥ sā ṣrutir na drṣyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyān Manu-smaranāc cā 'numeyā, yathā Manuh:

“anvyo mātīā vināṣinyo daṣā-'rdhānām ca yāḥ smrtāḥ,
tabhiḥ m idam sarvaṁ sambhavaty anupurvaḥ ”

daṣā-'rdhānām pṛthivy-ādi-pañca-bhūtānām na cā « 'tra vākye 'nu-ṣabdena dvy-anukā-'dy eva grāhyam » iti vācyam, samkoce pramānā-'bhāvād iti atrā 'nu-ṣabdo bhūta-paramā-'nu-para eva. vāṇīśikā-'dy-abhimatam ca tasya nityatvam anena sūtrenā nirākṛiyate, na tv anu-parimāna-dravya-sāmānyasya nityatvam; rajo-gunasya cāñcalyā-'nurodhenā 'nutva-siddheh; madhyama-paramānatve nityatvasya vibhutve ca kṛiyāyā anupapatter iti.

« nanu niravayavasya paramā-'noh katham kāryatvam ghatate ' » tatā 'ha.

na nirbhāgatvaṁ, kāryatvāt 88

ṣṛuti-siddha-kāryatvā-'nyathā-'nupapattyā pṛthivy-ādy-anūnām na niravayavatvam ity arthah. ata eva tanmātrā-'khyā-sūksma-dravyāny eva pāṛthivā-'dy-anūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāḥ pratipāditam < pṛthivī-paramā-'nur, jala-paramā-'nur > ity-ādi-vyavahāras tu pṛthivy-ādīnām apakarsa-kāsthā-'bhūprāyenāi 'va atah prakṛti-paryantam anutve 'pi na kṣatir iti. yady api tanmātresv api gandhā-'dy asti, tathā 'pi tasyā 'pratyaksatayā na pṛthivītvā-'di-niyāmakatvam; vyakta-ṣānta-ghorā-'diviṣesavato vyakta-gandhā-'der eva pṛthivītvā-'di-siddheh. ato na tanmātrāni pṛthivy-ādayaḥ. teṣu ca sūksma-bhūta-vyavahāro bhūta-sāksāt-kāranatvā-'dināi 've 'ty api bodhyam.

« prakṛti-puruṣa-sāksātkāro na sambhavati; rūpasya dravya-sāksātkāra-hetutvād » iti nāstikā-'ksepam nirākaroti

na rūpa-nibandhanāt pratyaksa-niyamah. 89.

rūpād eva nimittāt pratyaksate 'ti niyamo nā 'sti, dharmā-'dinā 'pi sāksātkāra-sambhavād ity arthah vyañjakā-'niyamasyā 'ñjanā-'dāu drṣṭatvenā 'dosatvāt ato bahir-dravya-lāukika-pratyaksam praty evo 'dbhūta-rūpam vyañjakam iti bhāvah.

« nanv evam kim anu-parimānaṁ vastv asti, na ve ' » 'ty ākāṅkṣāyām parimāna-nirṇayam karoti

na parimāṇa-cāturvidhyam, dvābhyām tad-yogāt 90

anu mahad dīrgham hrasvam iti parimāṇa-cāturvidhyam nā 'sti, dvāi-vidhyam tu vartata eva; dvābhyām tad-yogāt, dvābhyām evā 'nu-mahat-parimāṇābhyām cāturvidhya-sambhavād ity arthah. mahat-parimāṇasyā 'vāntara-bhedāv eva hi hrasva-dīrghau; anyathā vakrā-'di-rūpāḥ parimāṇā-'nantya-prasaṅgād iti.

tatrā 'sman-naye 'nu-parimāṇam ākāṣasya kāranam guna-viṣesam varjayitva bhūte ndriyanām m nesu sattva-di-guṇesu mantavyam

anyatṛi yatha-yogyam madhyama d parama-mahattva ntaḥ ananī,
tān ca mahattvasyaiva va vantara-bheda itī

puruṣāi-¹katvam sāmānyene ²ti kanthata evo ³ktam, prakrter ekatvam
sāmānyene ⁴ty arthād uktam tad-artham sāmānyeṣu nāstika-vipratipattim
nū ākaroti.

anityatve ¹pi sthīratā-yogāt pratyabhijñānam sāmānyasya 91.
vyaktīnām anityatve ²py asthīratve ³pi <sa evā ⁴yam ghata> itī sthī-
ratā-yogena yat pratyabhijñānam, tat sāmānyasya. sāmānya-viśayakam
eva tat pratyabhijñānam ity arthah.

tasmān na sāmānyā-¹palāpo yukta ity āha :
na tad-apalāpas, tasmāt 92.
sugamam

<nanv a-tad-vyāvṛtti-rūpenā ¹bhāvenāi ²va pratyabhijñā ³papādanīyā,
sā ⁴va ca sāmānya-⁵ṣabdā-⁶rtho ⁷'stu?'> tatrā ⁸'ha :
nā ⁹'nya-nivṛtti-rūpatvam, bhāva-pratīteh 93.

<sa evā ¹yam> itī bhāva-pratyayān nivṛtti-rūpatvam na sāmānyasye ²ty
arthah. anyathā hi <nā ³yam aghaṭa> ity eva pratīyeta kim cā ⁴'nya-
vyāvṛtti-⁵ṣabdasyā ⁶'ghaṭa-vyāvṛttir ity artho vācyaḥ; tatrā ⁷'ghaṭatvam
ghaṭa-sāmānya-bhinnatvam itī sāmānyā-⁸bhyupagama evā ⁹'patita itī

<nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati> tatrā ¹'ha .
na tattvā-²ntaram sādṛṣyam, pratyakṣo-³palabdheḥ. 94
bhūvo-⁴vayavā-⁵di-sāmānyād atīrīktaṁ na sādṛṣyam asti; pratyakṣata
eva sāmānya-rūpatayo ⁶'palambhād ity arthah.

<nanu svābbhāvīkī ¹çaktir eva sādṛṣyam astu, na tu tat sāmānyam> ity
āçāṅkāṁ apākaroti.

nija-¹çakty-abhivyaktir vā, vāiçīstyāt tad-upalabdheḥ. 95.
vastunah svābbhāvika-²çakti-viçeso-³tpādo ⁴pi na sādṛṣyam, çakty-upa-
labdhutah sādṛṣyo-⁵palabdher vilakṣanatvāt. çakti-jñānam hi nā ⁶'nya-
dharma-jñāna-sāpekṣam, sādṛṣya-jñānam punah pratiyogi-jñānam apekṣate,
'bhāva-jñāna-vad itī jñānāyor vāilakṣanyam ity arthah; sādṛṣyasya kādā-
citkasyā ⁷pi darçanāt yāvad-dravya-sthāyī-⁸çakti-vyāvartanāyā ⁹'bhivyakti-
padam itī. — kim ca dharminah çakti-sāmānyam na sādṛṣyam; bālyā-
'vasthāyām apī yuva-sādṛṣyā-¹⁰'patteḥ, kim tu yuvā-¹¹'di-kālīnah çakti-viçeso
yuvā-¹²'di-sādṛṣyam itī vaktavyam. tathā ca prati-vyakty-ananta-çakti-kal-
panā-¹³'pekṣayā ----- vyakti-sādhāranā-¹⁴'ka-sāmānya-kalpanāi ¹⁵'va yukte ¹⁶'t

« nanu tatha pi ghata di-samjñakatvam eva ghata vyaktinam anyo-
'nyam sādṛṣyam astu, evam paṭā-'dīnām api tathā ca tenāi 'vā 'nugata-
pratyayo-'papattāv alam sāmānyena » tatrā 'ha :

na samjñā-samjñi-sambandho 'pi 96.

yathoktah samjñā-samjñinoh sambandho 'pi na sādṛṣyam, vāṇiṣṭyāt
tad-upalabdher eve 'ty arthah, samjñā-samjñi-bhāvam ajānato 'pi sādṛṣya-
jñānād iti

api ca

na sambandha-nityato, 'bhayā-'nityatvāt 97

samjñā-samjñinor anityatvāt tat-sambandha-yā 'pi na nityatā atah
katham tenā 'tīta-vastu-sādṛṣyam vartamāna-vastuni syād ' ity arthah

« nanu sambandhy-anityatve 'pi sambandho nityah syāt; kim atra
bādhakam ? » tatrā 'ha :

nā 'jah sambandho, dharmi-grāhaka-māna-bādhāt. 98

kādācitka-vibhāge saty eva sambandhah siddhyati, anyathā vaksya-
māna-rītyā svarūpenāi 'vo 'papattāu sambandha-kalpanā-'navakāṣāt sa
ca kādācitko vibhāgo na sambandha-nityatve sambhavati, atah sambandha-
grāhaka-pramānenāi 'va bādhān na nityah sambandha ity arthah.

« nanv evaṃ nityayor guna-guninor nityah samavāyo no 'papadyeta. »
tatrā 'ha :

na samavāyo 'sti, pramānā-'bhāvāt 99

sugamam

« nanu vāṇiṣṭya-pratyaksam viṣṭa-buddhy-anyathā-'nupapattiḥ ca
pramānam » tatrā 'ha :

ubhayatrā 'py anyathā-siddher na pratyaksam anumānam vā
100.

ubhayatrā 'pi vāṇiṣṭya-pratyakse tad-anumāne ca svarūpenāi 'vā
'nyathā-siddher na tad ubhayam samavāye pramānam ity arthah ayam
bhāvah. yathā samavāya-vāṇiṣṭya-buddhuh samavāya-svarūpenāi 've
'syate, 'navasthā-bhayād iti, tatra pratyaksā-'numāne anyathā-siddhe, evam
guna-guni-prabhītinām viṣṭa-buddhir api gunā-'di-svarūpenāi 've 'syatām
atas tatrā 'pi pratyaksā-'numāne anyathā-siddhe iti.

« nanv evam samyogo 'pi na siddhyati; bhūtālā-'dāu ghatā-'di-praty-
ayasyā 'pi svarūpenāi 'vā 'nyathā-siddher » iti cen, na, viyoga-kāle 'pi
bhūtala-ghaṭayoh svarūpa-tādavasthyena viṣṭa-buddhi-prasaṅgāt. sam-
avāya-sthale ca samavetasya kadā-'pi svā-'ṇṇaya-viyogo nā 'stī 'ti nā 'yam
dosah

kaṣcit tu tadātmya-sambandhena tra samavāyasya nyatha-siddhim āha. tan na; ṣabda-mātra-bhedāt tādātmyam hy atra nā 'tyantam vaktavyam; guṇa-viyoge 'pi guṇa-sattvāt, vāigistya-pratyayāc ca. kim tu bheda-bheda-buddhi-niyāmakah sambandha-viṣesa evā 'gatya vaktavyah. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam sambandhi-dvaya-tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhūr api tad evo 'ktam iti ṣabda-mātra-bheda iti kim ca tādātmyasya bheda-buddhi-niyāmakatvam dr̥ṣtam <ghaṭo dravyam> ity-ādāu, na tv ādhānā-dheya-bhāva-buddhi-niyāmakatvam api; <ghatasya dravyam> ity-ādy-ananubhavāt ato dravyatvā-dikam eva dravyā-di-tādātmyam tataḥ ca katham ādhānā-dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritāntah syāt; tantv-ādāu patatvā-dy-abhāvād iti

prakṛteḥ ksobhāt prakṛti-purusa-samyogas, tasmāt siṣṭir iti siddhāntaḥ tatīā 'yam nāstikānām ākṣepah: « nā 'sti ksobhā-khyā kasyā-pi kriyā sarvam vastu ksanikam, yatro 'tpadyate, tatrāi 'va vīnaḥyati 'ty ato na deḥā-ntara-samyogo-nneyā kriyā siddhyati » 'ti. tatīā 'ha

nā 'numeyatvam eva kriyāyā, nedisthasya tat-tadvator evā 'parokṣa-pratiteh. 101

na kevalam deḥā-ntara-samyogā-dinā kriyāyā anumeyatvam eva, yato nedisthasya nikaṣṭa-sthasya dr̥ṣṭuḥ kriyā-kriyāvatoḥ pratyaksenā 'pi pratītiḥ asti <vrksaḥ calati> 'ty-ādīr ity arthah

tr̥tīyā-dhyāye cārīrasya pāñcabhāutikatvā-di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadhṛtaḥ tesv atra para-paksam pratiṣedhati:

na pāñcabhāutikam cārīram, bahūnām upādānā-yogāt 102

bahūnām bhīnna-jātiyānām. ṣesam sugamam bhīnna-jātiyānām co 'pādānatvam ghata-paṭā-di-sthale na dr̥ṣṭam iti sajātiyam evo 'pādānam. itarac ca bhūta-catustayam upastambhakam ity āḥayena pāñcabhāutika-vyavahārah. etena dvītri-catur-bhāutikatva-pakṣā nirastāḥ eko-pādānakatve 'pi prthivy evo 'pādānam sarva-cārīrasye 'ti vakṣyati.

<sthūlam eva cārīram> iti kecit tan nīrākaroti:

na sthūlam iti nīyama, ātīvāhikasyā 'pi vidyamānatvāt. 103.

indriyā-ḥṛayatvam cārīratvam;

“yan mūrty-avayavāḥ sūksmās tasye 'māny ācṛayanti saḥ, tasmāc charīram ity āḥus tasya mūrtim manīṣina”

iti Manu-vākyāt etādṛṣam ca cārīram sthūlam pratyaksam eve 'ti na n yamah kutah? at vah kasya pratyaksataya sūksmasya bhaut kasya

çaiṛā-ntarasyā 'pi sattvād ity arthah. lokāl lokā-ntaram liṅga-dehan
atīvāhayatī 'ty atīvāhikam, bhūtā-çrayatām vinā citrā-'di-val liṅga-dehasy.
gamanā-nupapatteh prāg evo 'ktatvāt idam ca sūtram tasyāi 'va spaṣṭī
karana-mātrā-rtham. liṅgasya ca çarīratvam, bhogā-çrayatayā puruṣa
pratibimbā-çrayatayā ve 'ti bodhyam. atīvāhika-çarīre ca pramānam

“aṅguṣṭha-mātrah puruṣo 'ntar-ātmā sadā janānām hrdaye samnivistah,”

“aṅguṣṭha-mātram puruṣam niçakaisa balād yama”

iti çruti-smrtī na hi liṅga-çaiṛasya sakala-çaiṛa-vyāpinah svato 'ṅguṣṭha-
mātratvam sambhavati ata ūdhāīasyā 'ṅguṣṭha-mātratvam arthāt sidhyati
yathā dīpasya sarva-grha-vvāpitve 'pi kalikā-kāratvam, tāila-varty-ādi-
sūkṣmā-ṅgasya daṣo-'pari sampinditasya pārthiva-bhāgasya kalikā-kā-
tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimānatvam.
svā-çraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimānatvenā 'numeyam iti

golakebhyo 'tīrktānī 'ndriyāni prāg uktāni. tad-upapādanāye 'ndriyā-
nām aprāpta-prakāçakatvam niākaroti:

nā 'prāpta-prakāçakatvam indriyānām, aprāpteh sarva-prāpter
vā. 104

svā-sambaddhā-rthānī 'ndriyāni na prakāçayanti; aprāpteh, pradīpā-
'dīnām aprāpta-prakāçakatvā-darçanāt, aprāpta-prakāçakatve vyavalūtā-
'di-sarva-vastu-prakāçakatva-pīasāṅgāc ce 'ty arthah ato dūra-sīha-sūryā-
'di-sambandhā-rtham golakā-'tīrktam indriyam iti bhāvah karanānām cā
'rtha-prakāçakatvam puruṣe 'rtha-samarpana-dvārāi 'va, svato jadtvāt,
darpanasya mukha-prakāçakatva-vat. athavā 'rtha-pratibimbo-'dgrahanam
evā 'rtha-prakāçakatvam iti

«nanv evam caksusas tājāsātvaṃ eva yuktam; tejaso eva kirana-
rūpenā 'çu dūrā-'pasarpana-darçanād» iti çaikāni niākaroti.

na tejo-'pasarpanāt tājāsam cakṣur, vṛttitas tat-siddheh. 105.

tejaso 'pasarpanam dīṣtam iti krtvā tājāsam caksur na vācyam.
kutaḥ? atājāsātve 'pi prāna-vad eva vṛtti-bhedenā 'pasarpano-'papatter
ity arthah. yathā hi prānah çaiṛam asamtyajyāi 'va nāsā-'grād bahih
kiyad-dūram prānanā-'khyā-vṛttyā 'pasarati, evam evā 'tājāsa-dravyam api
caksur deham asamtyajyā 'pi vṛtty-ākhyā-parināma-viçesena jhaṭity eva
dūra-stham sūryā-'dikam praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramānam?» tatrā 'ha
prāpta-'rtha-prakāça-liṅgād vṛtti-siddhiḥ 106.

sugamam

deham aparityajyā 'pi gamano-'papattaye vrtteh svarūpam darçayati
bhāga-guṇābhyāṁ tattvā-'ntaram vrttiḥ, sambandhā-'rtham
sarpatī 'ti 107.

sambandhā-'rtham sarpatī ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad
vibhaktā-'ṅgo rūpā-'di-vad guṇaḥ ca na vrttiḥ, kim tu tad-eka-deça-bhūtā
bhāga-guṇābhyāṁ bhinnā vrttiḥ; vibhāge hi satī tad-dvārā caksuṣaḥ
sūryā-'di-sambandho na ghaṭate, gunatve ca sarpanā-'khyā-kriyā-'nupapatter
ity arthah. etena buddhi-vrttir apī pradīpa-çikḥā-vad dravya-rūpa eva
parināmaḥ, svacchatayā 'rthā-'kāra-to-'dgrāhī nirmala-vastra-vad iti sid-
dham.

« nanv evam vrttīnām dravyatve katham icchā-'di-rūpa-buddhi-gunesu
vrtti-vyavahārah? » tatrā 'ha.

na dravya-niyamas, tad-yogāt. 108.

vrttir dravyam eve 'ti niyamo nā 'sti kutah? tad-yogāt, tatra vrttāu
yogā-'rtha-sattvāt “vrttir vartana-jīvana” iti hi yāugiko 'yam çabdah
jīvanam ca sva-sthiti-hetur vyāpārah, “jīva bala-prāna-dhānanayor” ity
Anuçāsanāt; <vāçya-vrttiḥ>, <çūdra-vrttir> ity-ādi-vyavahārāc ca tatra
yathā dravya-rūpayā vrttyā buddhir jīvati, tathe 'cchā-'dibhir apī ti te 'pi
vrttayah, sarva-nirodhenā 'va citta-maranād ity arthah

indriyānām bhāutikatvasyā 'pi çravanāt kadā-cil loka-viçesa-bhedena;
çruti-vyavasthā çāñkyeta. tatrā 'ha

na deça-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamah 109

na Brahma-lokā-'di-deça-bhedato 'pī 'ndriyānām ahamkārā-'trikto-
'pādānakatvam, kim tv asmad-ādīnām bhūr-loka-sthānām iva sarveṣāṁ evā
'hamkārikatva-niyamaḥ. deça-bhedenā 'kasyāi 'va liṅga-çarīrasya samcāra-
mātra-çravanād ity arthah

« nanv evam bhāutikatva-çrutih katham upapadyatām? » tatrā 'ha:

nimitta-vyapadeçāt tad-vyapadeçah. 110

nimitte 'pi prādhānya-vivaksayo 'pādānatva-vyapadeço bhavati, yathe
'ndhanād agnir iti ato bhūto-'pādānatva-vyapadeça ity arthah. teja-ādi-
bhūto-'paṣṭambhenā 'va hi tad-anugatā-'hamkārāc cakṣur-ādī-'ndriyāṁ
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir
bhavati 'ti “annamayam hi, sāumya, mana” ity-ādi-çrutis tad-ukta-yuktiḥ
cā 'tra pramānam

sthūla-çarīra-gatam viçeṣam prasaṅgād avadbhārayati.

uṣmajā-'ṇḍaja-jarāyujō-'dbhijja-sāṁkalpika-sāṁsiddhikam ce 'ti
na niyamah 111

tesam khalv esam bhutanam triny eva bijam bhavanti. anda-jam
jīva-jam udbhi-jam" iti śrutāv anda-jā-'di-rūpam çarīra-trāi-vidhyam
prāyikā-'bhī-prāyeno 'ktam, na tu niyamah, yata ūsma-jā-'di sadvidham
eva çarīram bhavatī 'ty arthah tatro 'sma-jā dandaçūkī-'dayah, anda-jāh
pakṣi-sarpā-'dayah, jarāyu-jā manusyā-'dayah, udbhi-jā vīksā-'dayah,
samkalpa-jāh Sanakā-'dayah; sāmsiddhikā mantra-tapa-ādi-siddhi-jā, yathā
Raktabīja-çarīro-'tṛanna-çarīrā-'daya iti.

çarīrasyāi 'ka-māti-a-bhūto-'pādānakatvam pūvo-'ktam anenāi 'va
prasaṅgeṇa viçisyā 'ha.

sarveṣu prthivy upādānam, asādhāraṇyāt tad-vyapadeçah
pūrva-vat 112

sarveṣu çairēsu prthivy evo 'pādānam, asādhāraṇyāt, ādhi-kyā-'dibhi
utkarsāt. çairē pañca-catun-ādi-bhāutikatva-vyapadeças tu pūva-vat,
indriyānām bhāutikatva-vad upastambhakatva-mātrīne 'ty arthah.

«nanu prānasya çairē prādhānyāt prāna eva dehā-'rambhako 'stu.»
tatrā 'ha

na dehā-'rambhakasya prānatvam, indriya-çaktitas tat-siddheh.
113

prāno na dehā-'rambhakah. indriyam vinā prānā-'navasthānenā
'nvaya-vyatirekābhyām indriyānām çakti-viçeṣād eva prāna-siddheh, prāno-
'tṛatter ity arthah. ayam bhāvah karana-vrtti-rūpah prānah karana-
viyoge na tiṣṭhati: ato mrta-dehe karanā-'bhāvena prānā-'bhāvān na prāno
dehā-'rambhaka iti

«nanv evam prānasya dehā-'kāranatve prānam vinā 'pi deha utpad
yeta?» tatrā 'ha:

bhoktur adhithānād bhogā-'yatana-nirmānam, anyathā pūti-
bhāva-prasaṅgāt 114

bhoktuh prānino 'dhithānād vyāpārād eva bhogā-'yatanasya çairēasya
nirmānam bhavati, anyathā prāna-vyāpārā-'bhāve çukra-çomtayoh pūti-
bhāva-prasaṅgāt, mrta-deha-vad ity arthah. tathā ca rasa-samcārā-'di-
vyāpāra-viçeṣāh prāno dehasya nimitta-kāranam, dhāra-katvād iti bhāvah

«nanu prānasyāi 'vā 'dhithānatvam sambhavati, vyāpāravattvāt; na
prānīnah, kūtasthatvāt, nivyāpārasyā 'dhithāne prayojanā-'bhāvāc ce»
'ti. tatrā 'ha.

bhṛtya-dvārā svāmy-adhiṣṭhītur, nai 'kāntāt 115

deha-nirmāne vyāpāra-rūpam adhiṣṭhānam svāmīnaç cetanasyāi 'kāntāt
saksan na stī, kim tu prana-rupa bhṛtya-dvara yatha rajñah pura n r ana

ity arthah tathā ca prānasyā 'dhisthātrtvam sāksāt, purusasyā 'dhisthātrtvam tu prāna-samyoga-mātrene 'ti siddham kulālā-dīnām ghatā-'dinirmānesv apy evam. viṣesaḥ tv ayam: tatā cetanasya buddhy-ādeḥ cā 'py upayogo 'sti, buddhi-pūrvaka-srṣṭitvād iti. yady api prānā-'dhisthānād eva deha-nirmānam, tathā 'pi prāna-dvārā prāni-samyogo 'py apeksyate, purusārtham eva prānena deha-nirmānād ity āçayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-mokṣā-'rtham pradhānasye" 'ty uktam prāk tatra «katham ātmā nitya-mukto, bandha-darṣanād?» iti paresām āksepe nitya-muktim upapādayitum āha.

samādhi-susupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asamprañātā-'vasthā, suṣuptiḥ cā 'tra samagra-susuptih, mokṣaḥ ca videha-kāivalyam āsv avasthāsu puruṣānām brahma-rūpatā, buddhi-vrtti-vilayatāḥ tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūrnatayā 'vasthānam; yathā ghata-dhvanse ghatā-'kāṣasya pūrnate 'ty arthah. tad etad uktam. "tan-nivrttāv upaṣānto-'parāgah svastha" iti. tathā ca brahmatvam eva puruṣānām svabhāvo, nāimittikatvā-'bhāvāt, sphatikasya ṣāuklyam iva. buddhi-vrtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaḥkṛtyā paricchedā-'bhīmānah, tathā vrtti-pratibimba-vaçād duḥkhā-'di-mālīnyam iva ca bhavati 'ti; tat sarvam āupādhikam eva, upādhy-ākhyā-nimittā-'nvaya-vyatiṛekā-'nuvidhānāt, sphatika-lāuḥṭitya-vad iti bhāvah tathā ca Yoga-sūtram. "vrtti-sārūpyam itarati" 'ti asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālīnyā-'dirahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-mīmāṃsāyām iva 'çvāryo-'palakṣita-purusa-viṣeṣa-mātra-vācī 'ti vivektavyam. atrā 'te ṣlokaḥ çṣya-vyutpatty-artham ucyante

cid-ākāṣe 'nabhivyaḥkte nānā-'kārāḥ itas tatah

dhīr atantī saha-vyakter aṭantīm darṣayec citim.

vastutas tu sadā pūrnām eka-rūpam ca cin-nabhah;

vrtti-cūnya-pradeṣeṣu drçyā-'bhāvān na paçyati.

caksuso rūpa-vat pumso drçyā vrttir hi, ne 'tarat,

samādhy-ādāu ca sā nā 'stī 'ty atah pūrnah pumāns tadā

«tarhi kah suṣupti-samādhibhyām mokṣasya viṣeṣah?» tatrā 'ha:
dvayoh sabījam, anyatra tad-dhatih. 117

dvayoh samādhi-susūptyoh sabījam bandha-bīja-sahitam brahmatvam; anyatra mokṣe bījasyā 'bhāva iti viṣeṣa ity arthah «nanu cet samādhy-ādāu bandha-bījam asti, tarhi tenā 'va paricchedāt katham brahmatvam?» t cen na bandha-bījasya vasana-karmā-des tadanum upadhav eva va-

sthānāt, na tu cetanesu. puruse ca tesām apratibimbanād iti. jāgrād-ādy avasthāyām tu buddhi-vṛtti-pratibimba-vaṣṭād āupādṛhiko bandha ity asakrd āveditam «nanu Pātañjale tad-bhāṣye cā 'samprajñāta-yogo nirbīja uktah, atra katham sabīja ucyata?» iti cen, na. asamprajñāte kriamena bīja-kṣayo bhavatī 'ty āṇayenāi 'va tatra nirbījatva-vacanāt; anyathā sarvāsām evā 'samprajñāta-vyaktīnām nirbījatve vyutthānā-'nupapatter iti

«nanu samādhi-susuptī drṣṭe stah; mokṣe tu kim pramānam?» iti nāstikā-kṣepam pariharati

dvayor iva trayasyā 'pi drṣṭatvān, na tu dvāu. 118

samādhi-susupti-drṣṭāntena mokṣasyā 'pi drṣṭatvād anumitavān na tu dvāu susupti-samādhi eva, kim tu mokṣo 'py astī 'ty arthah anumānam ce 'ttham. susupty-ādāu yo brahma-bhāvas, tat-tyāgaḥ citta-gatād rāgā-'di-dosād eva bhavati sa ced doṣo jñānena nāṇitas, tarhi susupty-ādisadrṣy evā 'vasthā sthūrā bhavati. sāi 'va mokṣa iti

«nanu vāsanā-'khyā-bīja-sattve 'pi vāniāgyā-'dīnā vāsanā-kāunthyād arthā-'kāra vṛttih samādhāu mā bhavatu; susupte tu vāsanā-prābaljād artha-jñānam bhaviṣyaty eve 'tu na susuptāu brahma-rūpatā yukte» 'ti tatrā 'ha:

vāsanayā 'nārtha-khyāpanam dosa-yoge 'pi na nimittasya pradhāna-bādhakatvam 119

yathā vāniāgye tathā nidrā-dosa-yoge 'pi satī vāsanayā na svārtha-khyāpanam sva-visaya-smāranam bhavati. yato na nimittasya gunī-bhūtasya samskārasya balavattara-nidrā-dosa-bādhakatvam sambhavatī 'ty arthah balavattara eva hi doṣo vāsanām durbalām sva-kārya-kunthām karotī 'ti bhāvah.

samskāra-leṇato jīvan-muktasya ṇārīa-dhāranam iti trtiyā-'dhyāye proktam. tatīā 'yam ākṣepah: «jīvan-muktasya ṇaṇvad ekasminn apy arthe 'smad-ādīnām iva bhogo drṣyate. so 'nupapannah; prathamam bhogam utpādyāi 'va pūrva-samskāra-nāṇāt, samskāra-'ntarasya ca jñāna-pratibandhena karma-vad anudayād» iti tatrā 'ha.

ekah samskārah kriyā-nirvartako, na tu prati-kriyam samskāra-bhedā, bahu-kalpanā-prasakteh 120.

yena samskāreṇa devā-'di-ṇārīa-bhoga ārabdhah, sa eka eva samskāras tac-ṇārīa-sādhyasya prārabdhā-bhogasya samāpakah; sa ca karma-vad eva bhoga-samāpti-nāṇyah; na tu prati-kriyam prati-bhoga-vyakti samskāra-natvam bahu vyakti-kalpana-gaurava-prasaṇgad ity kulala

cakra-bhramana-sthale py evaṁ v gā-khyaḥ samskara eka eva bhramana-samapti paryanta-sthayaḥ bodhyaḥ.

udbhuj-jam çarīram astī 'ty uktam «tatra bāhya-buddhy-abhāvāc charīratvam nā 'stī» 'ti nāstikā-ksepam apākaroti.

na bāhya-buddhi-niyamo, vrkṣa-gulma-latāu-'sadhi-vanaspati-
tṛṇa-vīrudhā-'dīnām api bhoktr-bhogā-'yatanatvam, pūrva-
vat. 121

na <bāhya-jñānam yatrā stī, tad eva çarīram> itī niyamah, kim tu
vrkṣā-'dīnām antah-samjñānām api bhoktr-bhogā-'yatanatvam çarīratvam
mantavyam: yataḥ pūrva-vat pūrvo-'kto yo bhoktr-adhīsthanam vinā
manuṣyā-'di-çarīrasya pūti-bhāvas, tadvad eva vrkṣā-'di-çarīreṣv api
çuskatā-'dikam ity arthah. tathā ca çrutih "asya yad ekām çākhām jīvo
jahāty, atha sā çusyatī" 'ty-ādir itī.

"na bāhya-buddhi-niyama" ity aṅçasya prthak-sūtratve 'pī sūtra-
dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya-
bhayād itī bodhyam

smṛteç ca. 122.

"çarīra-jāḥ karma-dosāir yāti sthāvaratām narah,
vācīkāḥ pakṣi-mrgatām, mānasāir antya-jātītām"

ity-ādi-smṛter api vrkṣā-'disu bhoktr-bhogā-'yatanatvam ity arthah.

«nanu vrkṣā-'diṣv apy evam cetanatvena dharmā-'dharmo-'tpatti-
prasaṅgah.» tatrā 'ha:

na deha-mātrataḥ karmā-'dhikāritvaṁ, vāçistya-çruteḥ. 123

na deha-mātreṇa dharmā-'dharmo-'tpatti योग्यताṁ jīvasya kutah?
vāçistya-çruteḥ; brāhmanā-'di-deha-viçīṣṭatvenāi 'vā 'dhikāra-çṛavanād
ity arthah.

deha-bhedenāi 'va karmā-'dhikāram darçayan deha-trāivīdhyam āha.
tridhā trayānām vyavasthā karmadeho-'pabhoga-deho-'bhaya-
dehāḥ 124.

trayānām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro
deha-vibhāgaḥ. karmadeha-bhogadeho-'bhayadehā itī 'ty arthah. tatra
karma-dehaḥ parama-rsīnām, bhoga-deha Indrā-'dīnām sthāvarā-'dīnām co,
'bhaya-deho rāja-rsīnām itī. atra prādhānyena tridhā vibhāgaḥ; anyathā
—yāi 'va bhoga-dehatvā-'patteḥ

caturtham apī gaṇiram aha

na kiṁcid apy anuṣayinaḥ. 125.

“vidyād anuṣayam dvese paṇcātāpā-nubandhayaṛ”

iti vākyād anuṣayo 'tra vāirāgyam viraktānām gaṇiram etat-traye na kiṁcid apī, etat-traya-vilaksanam ity arthah; yathā Dattātreyā-Jadabhara-tā-dīnām; tesām jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'ṣṣarā-bhāvasya sthāpanāya parā-bhyupagatam jñāne-'cchā-kṛty-ādi-nityatvam pratishedhatī

na buddhy-ādi-nityatvam āṣṣaya-viṣese 'pi, vahnī-vat. 126

buddhir atīā 'dhyavasāyā-khyā vṛttah. tathā ca jñāne-'cchā-kṛty-ādīnām āṣṣaya-viṣese parān īṣṣvaro-pādhitayā 'bhyupagatē 'pi nityatvam nā 'sti, asmad-ādi-buddhi-drstāntena sarvesām eva buddhī-'cchā-dīnām anityatvā-numānāt; yathā lāukika-vahnī-drstāntenā 'varāna-tejaso 'py anityatvā-numānam ity arthah.

āstām tāvaj jñāne-'cchā-'der nityatvam, tad-āṣṣaya īṣṣvaro-pādhīr evā 'siddha, īṣṣavasāyā 'siddher ity āha

āṣṣayā-'siddheṣ ca 127

sugamam

«nanv evam brahmā-'ndā-'dī-sarjana-samartham sarvajñatvā-'dikam katham janyam sambhāvyetā 'pi, loka tapa-ādībhir evam āṣṣvayā-'darṣa-nād » iti tatrā 'ha

yoga-siddhaya 'py āusadhā-'dī-siddhī-van nā 'palapanīyāh. 128

āusadhā-'dī-siddhī-drstāntena yoga-jā apy animā-'dī-siddhayaḥ srsty-ādy-upayoginyah sīdhyanī 'ty arthah

purusa-siddhī-pratikūlatayā bhūta-cāitanya-vādmam pratyācaṣṣe

na bhūta-cāitanyam, pratyekā-'drṣteh sāmhatye 'pi ca—sāmhatye 'pi ca 129

samhata-bhāvā-'vasthāyām apī pañca-bhūtesu cāitanyam nā 'sti, vibhāga-kāle praty-ekam cāitanyā-'drṣter ity arthah tītiyā-'dhyāye ca 'dam sva-siddhānta-vidhaya 'ktam, atīa ca para-mata-nirākaranāye 'ti na pāunaruktyam doṣāye 'ti. vīpsā 'dhyāya-samāptāu

sva-siddhānta-viruddhā-'rtha-bhāṣino ye ku-vādinah,

pañcame tān nirākṛtya sva-siddhānto drdhī-kṛtah

iti Vijñānabhikṣu-nirmite Kāpīla-sāmkhya-pravacanasya bhāṣye para-pakṣa-nirjayā-'dhyāyah pañcamah.

adhyāya-catuskena samasta-gāstrā-rtham pratijñāya pañcamā-dhyāye para-paksa-nirākaranena prasādhye 'dānīm tam eva sāra-bhūta-gāstrā-rtham śaṣṭhā-dhyāyena samkalayann upasamharati uktā-rthānām hi punas tantrā-khye vistare krte cāsyānām asamdigdhā-viparyasto drdhataro bodha utpadyata iti; atah sthūnā-nikhanana-nyāyād anukta-yukty-ādy-upanyāsāc ca nā 'tra pāunaruktyam dosāya

asty ātmā, nāstitva-sādhanā-'bhāvāt 1

«jānāmī» 'ty evam pratiyamānatayā puruṣaḥ sāmānyataḥ siddha evāsti, bādhaka-pramāṇā-'bhāvāt. atas tad-viveka-mātram kartavyam ity arthah.

tatra viveke pramāna-dvayam āha sūtrābhyām:
dehā-'di-vyatirikto 'sāu, vāicitryāt. 2

asāv ātmā draṣṭā dehā-'di-prakṛty-antebhyo 'tyantam bhinnō, vāicitryāt; parināmitvā-'parināmitvā-'di-vāidharmyād ity arthah. prakṛty-ādayas tāvat pratyakṣā-'numānā-'gamāḥ parināmitayāi 'va siddhāḥ, puruṣasyā 'parināmitvam tu sadā-jñāta-viśayatvād anumiyate. tathā hi, yathā cakṣuṣo rūpam eva viśayo, na samnikarṣa-sāmye 'pi rasā-'dir, evam puruṣasya sva-buddhi-vṛttir eva viśayo, na tu samnikarṣa-sāmye 'py anyad vastv iti phala-balāt klptam buddhi-vṛtty-ārūḍhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-'patteh. tāc ca buddhi-vṛttayo nā 'jñātās tiṣṭhanti; jñāne-'cchā-sukhā-'dīnām ajñāta-sattā-svikāre teṣv api ghaṭā-'dāv iva samcayā-'di-prasaṅgād «aham jānāmī na vā, sukhi na ve?» 'ty-ādi-rūpena. atas tāsām sadā-jñātavāt tad-draṣṭā cetano 'parināmī 'ty āyātam, cetanasya parināmitve kadācid āndhya-parināmena satyā api buddhi-vṛtter adarṣanā-'patter iti. evam pārārthyā-'pārārthyā-'dikam api pūrvo-'ktam vāidharmya-jātam bodhyam

śaṣṭhī-vyapadeṣād api. 3

«mame 'dam gaṛīram, mame 'yam buddhir» ity-āder vidusām śaṣṭhī-vyapadeṣād api dehā-'dibhya ātmā bhinnah; atyantā-'bhede śaṣṭhy-anupapatter ity arthah. tad uktaṁ Viṣṇupurāṇe

«tvam kim etac chirah? kim tu giras tava, tatho 'daram.

kim u pādā-'dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

samastā-'vayavebhyas tvam prthag-bhūya vyavasthitah

«ko 'ham?» ity atra nupuno bhūtvā cintaya, pārthive" 'ti.

na ca «sthūlo 'ham» ity-ādir api vidvad-vyapadeṣo 'sti» 'ti vācyam. ṣṛuṭyā bādhitatayā «mamā 'tmā Bhadrāsena» iti-vad gāunatvenāi 'va tad upapatter iti

« nanu < p caṭanyam, Rahoh ṣurah, ṣila putrasya ṣarīram
ity-adi vyapadeṣa-vad ayam api bhavatu » tatra ha

na ṣilā-putra-vad dharmī-grāhaka-māna-bādhāt. 4

< ṣilā-putrasya ṣarīram > ity-adi-vad ayam ṣasthī-vyapadeṣo na bhavati
ṣilā-putrā'di-sthale dharmī-grāhaka-pramānena bādhād vikalpa-mātram.
< mama ṣarīram > iti vyapadeṣe tu pramāna-bādhō nā 'sti, dehā'tmatāyā
eva ṣrutya-adi-pramānāir bādhād ity arthah yas tu ṣāstiesu mama-kāia-
pratisedhah, sa svāmyasyā 'nityatayā vācā'-rambhaṇa-mātratvenā 'satyatā-
para eve 'ti bhāvah. < puruṣasya cāṭanyam > ity atrā 'py asti dharmi-
grāhaka-māna-bādhah; anavasthā-bhayena lāghavāc ca dehā'di-vyatirikta-
tayā 'tma-siddhāu cāṭanya-svarūpatā'-vagāhanād iti.

dehā'di-vyatiriktatayā puruṣam avadhāīya tan-muktim avadhārayati:
atyanta-duḥkha-nivṛttyā kṛta-kṛtyatā. 5.

sugamam

« nanu duḥkha-nivṛttyā sukhasyā 'pi nivartanāt tulyā'-ya-vyayatvena
na sā puruṣārtha » iti. tatrā 'ha.

yathā duḥkhāt kleṣaḥ puruṣasya, na tathā sukhād abhilāsaḥ.
6.

viśaya-vidhayā hetutāyām pañcamyāu kleṣaḥ cā 'tra dvesah. yathā
duḥkhe dveṣo balavattaro, nāi 'vam sukhe 'bhlāso balavattaro, 'pi tu tad-
apeksayā durbala ity arthah. tathā ca sukhā-'bhlāsam bādhutvā 'pi
duḥkha-dveṣo duḥkha-nivṛttāv eve 'cchām janayatī 'ti na tulyā'-ya-vyaya-
tvam iti. tad uktam:

“ abhyarthanā-bhaṅga-bhayena sādhuṛ
mādhyasthyam iṣṭe 'py avalambate 'itha ” iti

yā tu narakā'di-duḥkha-darṣane 'pi ksudra-sukha-pravṛttih, sā rāgā'di-
doṣa-vaṣād eve 'ti

sukhā-'peksayā duḥkhasya bahulatvād api duḥkha-nivṛttir eva puru-
ṣārtha ity āha:

kuṭrā-'pi ko-'pi sukhī 'ti 7.

ananta-trna-vṛkṣa-paṣu-pakṣi-manuṣyā'di-madhye svalpo manuṣya-
devā'dir eva sukhī bhavatī 'ty arthah itir hetāu

tad api kādācitkam kvācitka-sukham madhu-viṣa-samprktā'-nna-vad
vicārakānām heyam eve 'ty āha:

tad api duḥkha-ṣabalām iti duḥkha-pakṣe nihkṣipante vi-
vecakāh 8

tad api purva-sutro-ktam sukham api duhkha-miçṛitam ity ato duhkha-koṣāu sukha-duhkha-vivecakā nihkṣipanta ity arthah tad uktam Yoga-sūtreṇa. “parināma-tāpa-samskāra-dukkhāir guna-vṛtti-virodhāc ca sarvam eva duhkham vivekina” iti Visnupurāṇe 'pi

“yad-yat pīṭi-karam pumsām vastu, Māitreya, jāyate,
tad eva duhkha-vṛksasya bījatvam upagacchati” 'ti.

«kevalā duhkha-nivṛttir na purusārthah, kim tu sukho-'parakte» 'ti matam apākaroti

sukha-lābhā-'bhāvād apurusārthatvam iti cen, na, dvāividyāt
9.

sukha-lābhā-'bhāvān moksā-'khyā-dukkhā-'bhāvasyā 'purusārthatvam iti cen, na; puruṣārthasya dvāividyād, dvī-prakāratvāt: sukhatva-dukkhā-'bhāvatvābhyām ity arthah. <sukhī syām,> <dukkhī na syām> iti hi prthag eva lokānām prārthanā drçyata iti

çāṅkate:

nirgunatvam ātmano, 'saṅgatvā-'di-çruteḥ 10.

«nanv ātmano nūgunatvam sukha-duhkha-mohā-'dy-akhila-guna-çūṇyatvam nityam eva siddham, asaṅgatva-çruteḥ, vikāra-hetu-samyogā-'bhāva-çṛavanāt; tam vinā ca gunā-'khyā-vikārā-'sambhavāt ato na duhkha-nivṛttir api puruṣārtho ghaṭata» ity arthah. <nanu saṅgam vinā svayam eva vikāro bhavaty> iti cen, «na;

“dāhāya nā 'nalo vahner nā 'pah kledāya cā 'mbhasah,
tad dravyam eva tad-dravya-vikārāya na vāi yatah
kim ca svayam vikāritve mokso nāi 'vo 'papadyate;
svayam moha-vikārena punar-bandha-prasaṅgata” iti.

tathā co 'ktam Kāurme:

“yady ātmā malino 'svaccho vikārī syāt svabhāvatah,
na hi tasya bhaven muktir janmā-'ntara-çatāir api” » 'ti.

samādhatte:

para-dharmatve 'pi tat-siddhir avivekāt 11.

sukha-dukkhā-'di-gunānām citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpenā 'vasthith, avivekān nimittāt, prakṛti-purusa-samyoga-dvāre 'ty arthah etac ca prathamā-'dhyāye pratipāditam, “nimittatvam avivekasya na drṣṭa-hānir” iti tṛtīyā-'dhyāya-sūtre ce 'ti tathā ca sphatike lāuhityam iva puruse pratibimba-rūpena duhkha-sattvāt tan-nivṛttir eva puruṣārthah. pratibimba-dvāraka-duhkha-sambandhasyāi 'va bhogatayā pratibimba-rūpenāi 'va duhkhasya heyatvād iti

«aviveka-mulah p guna-bandhaḥ av vekas tu kim mulaka?»
ity akaṅkṣyam aha

anādir aviveko, 'nyathā dosa-dvaya-prasakteh. 12

agrhītā-'samsaṅgakam ubhaya-viśayaka-jñānam avivekah sa ca pravāha-rūpenā 'nādiḥ citta-dharmah pralaye vāsanā-rūpena tiṣṭhati, anyathā tasya sādīve dosa-dvaya-prasaṅgāt. sādīve hi svata evo 'tpāde muktasyā 'pi bandhā-'pattih; karmā-'di-janyatve ca karmā-'dikam praty api kārana-
tvenā 'vivekā-'ntarā-'nvesane 'navasthe 'ty arthah ayam cā 'viveko vrtti-
rūpah pratibimbā-'tmanā purusa-dharma iva bhavati 'ty atah puruṣasya
bandha-prayojaka itī prāg evo 'ktam vakṣyate ca.

«nanu ced anādis, tarhi nityah syād » iti. tatrā 'ha:

na nityah syād ātma-vad, anyathā 'nucchittih 13.

ātma-van nityo 'khandā-'nādi na bhavati, kim tu pravāha-rūpenā
'nādiḥ, anyathā 'nādi-bhāvasya tasya gruti-siddho-'cchedā-'nupapatter ity
arthah

bandha-kāranam uktvā mokṣa-kāranam āha

pratiniyata-kāraṇa-nācṛyatvam asya, dhvānta-vat 14

asya bandha-kāraṇasyā 'vivekasya cūkti-rajatā-'di-sthale pratiniyatam
yan nāca-kāranam vivekas, tan-nācṛyatvam, tamo-vat, andhakāro hi prati-
niyatenā 'lokenā 'va nācṛyate, nā 'nya-sāadhanene 'ty arthah. tad uktam
Viṣṇupurāṇe.

“andham tama ivā 'jñānam, dīpa-vac ce 'ndriyo-'dbhavam,
yathā sūryas tathā jñānam, yad, vipra-ise, viveka-jaṁ ” iti

vivekenā 'vā 'viveko nācṛyate itī pratiniyamasya grāhakaṁ apy āha
atrā 'pi pratiniyamo 'nvaya-vyatirekāt 15

dhvāntā-'lokaḥ iva prakṛte 'pi pratiniyamah cūkti-rajatā-'disv
anvaya-vyatirekābhyām eva grāhya ity arthah.

athavāi 'vam vyākhyeyam. «nanu vivekasyā 'pi kim pratiniyatam
kāranam?» tatrā 'ha: atrā 'pi viveke 'pi kārana-niyamo 'nvaya-vyatirek-
ābhyām eva siddhah. śravana-manana-nididhyāsana-rūpam eva kāranam,
na tu karmā-'dī 'ti, karmā-'dikam tu bahir-aṅgam eve 'ty arthah.

bandhasya svābhāvikatvā-'dikam na sambhavati 'ti prathamā-'dhyāyo-
'ktam smārayati.

prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16

bandho 't a duḥkha yogā 'khyā ba ila-kāranam ṣeṣam sugamam

« nanī mukte ap karyataya vīnaṣa-pattya punar ba lhaḥ syād » iti
tatra 'ha

na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.

bhāva-kāryasyāi 'va vīnāṣitayā moksasya nāḥ nā 'sti "na sa punar
āvartata" iti ṣruter ity arthah — api-ṣabdah pūrva-sūtro-'ktā-'rtha-sam-
uccaye.

apurusārthatvam anyathā 18

anyathā muktasyā 'pī punar-bandhe pralaya-vad eva moksasyā 'puru-
sārthatvam parama-puruṣārthatvā-bhāvo vā syād ity arthah.

apurusārthatve hetum āha.

aviṣeśa-'pattir ubhayoh. 19

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt.
tataḥ cā 'puruṣārthatvam ity arthah

« nanv evam baddha-muktayor viṣeśa-'bhyupagame nitya-muktatvam
katham ucyate ? » tatā 'ha

muktir antarāya-dhvaster na paraḥ. 20

vakṣyamānā-'ntarāyasya dhvānsād atiriktah padārtho na muktir ity
arthah yathā hi svabhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimuttam
raktatvaṁ ṣaṅklyā-'varaka-rūpam vighna-mātrām, na tu japo-'padhānena
ṣaṅklyam naḥyati japo-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduh-
kasyā 'tmano buddhy-upādāhikam duhkha-pratibimbam tad-āvaraka-rūpam
vighna-mātram, na tu buddhy-upadāhānena duhkham jāyate tad-apāye ca
naḥyati 'ti. ato nitya-mukta ātmā, bandha-moksau tu vyāvahārikāv ity
avirodha iti

« nanv evam bandha-moksayor mithyātve moksasya purusārthatā-
pratipādaka-ṣrutya-ādī-virodha » ity ata āha

tatrā 'py avirodhah 21

tatrā 'py antarāya-dhvānsasya moksatve 'pī purusārthatvā-'virodha
ity arthah duhkha-yoga-viyogāv eva hi puruṣe kalpitau, na tu duhkha-
bhogo 'pī bhogaḥ ca pratibimba-rūpena duhkha-sambandha ity atah
pratibimba-rūpena duhkha-nivṛttir yathā-'rthāi 'va puruṣārthah sa evā
'ntarāya-dhvānsah; tādrāḥ ca mokso yathā-'rtha eve 'ti bhāvah

« nanv antarāya-dhvānsa-mātrām cen muktis, tarhi ṣṛavāna-mātrenāi
'va tat-siddhiḥ syād, ajñāna-pratibaddha-kanṭha-cāmikara-siddhi-vad » iti.
tatrā 'ha:

trāividhyān na niyamah 22

uttama-madhyama-dharmas trividha jñāna dhikarīṇaḥ, tena ṣṛavāna mātṛā-'nantaram eva mānasa-sākṣātkārah sarvesām iti na nīyama ity arthah. ato mandā-'dhikāra-doṣād Virocana-'dīnām ṣṛavāna-mātrīṇa citta vilāyana-ksamam mānasa-jñānam no tīrnam, na tu ṣṛavānasya jñāna janana-'sāmarthyād iti.

na kevalam ṣṛavāna-mātrīṇa jñāne dr̥ṣṭa-kāraṇam, anyad apī 'ty āha :

dārdhyā-'rtham uttaresām 23

ṣṛavanād uttaresām manana-nīdīdhyāsanā-'dīnām antarāya-dhvanasyā 'tyantikatva-rūpa-dārdhyā-'rtham nīyama ity anusajyate

uttarāṇy eva sādhanāṇy āha :

sthira-sukham āsanam iti na nīyamah. 24.

āsane padmā-'sanā-'dī-nīyamo nā 'stī, yataḥ sthīram sukham ca yat, tad evā 'sanam ity arthah

mukhyam sādhanam āha :

dhyānam nirvisayam manah 25

vṛtti-ṣūnyam yad antahkaranam bhavati, tad eva dhyānam yogaḥ citta-vṛtti-nirodha-rūpa ity arthah. kārya-kāraṇa-'bhedenā kāraṇa-ṣabdah kārye prayuktah, etat-sādhanatvena dhyānasya vaksyamānatvād iti

« nanu yogā-'yogayoh purusasyāi 'kaiūpī āt kim yogene? » 'ty āṣaṅkya samādhatte :

**ubhayathā 'py aviṣesaḥ cen, nāi 'vam, uparāga-nirodhād vi-
ṣesaḥ. 26**

uparāga-nirodhād vṛtti-pratibimbā-'pagaṇād yogā-'vasthāyām ayogā-'vasthāto viṣesaḥ purusasye 'ti siddhānta-dalā-'rthah; ṣeṣam vyākhyāta-prāyam.

« nanu niḥsaṅge katham uparāgaḥ? » tatiā 'ha :

niḥsaṅge 'py uparāgo 'vivekāṭ. 27

niḥsaṅge yady apī pāramārthika uparāgo nā 'stī, tathā 'py uparāga iva bhavati 'ti kṛtvā pratibimba evo 'parāga itī vyavahriyata uparāga-vivekibhir ity arthah.

etat eva vivṛnoti

japā-sphatikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.

yathā japā-sphatikayor no 'parāgaḥ, kim tu japā-pratibimba-vaṣṭad uparāgā-'bhimāna-mātram (raktah sphatika) itī, tathāi 'va buddhi-puruṣayor no parāgaḥ kim tu buddhi-pratibimba vaṣṭad uparāga bī mano

'viveka-vaçad ity arthah ata uparaga tulyataya vrtti pratibimba eva puruso- paraga ita sutra-dvaya paryavasito rthah. tatha ca smaryate.

“yathā jale candramasah kampā'dis tat-krto gunah,
dṛçyate 'sann api draṣṭur ātmano 'nātmano guna” iti.

esa eva ca duhkḥā-'tmaka-vrtter uparāgo duhkḥa-nivrtty-ākhyā-moksasyā 'ntarāyah, tasya ca dhvansaç citta-layāt; so 'pi ca citta-vrtti-nirodhā-'khyenā 'samprajñāta-yogene 'ty ato yogād evā 'ntarāya-dhvanso bhavati 'ti yoga-çāstrasyā 'pi siddhāntaḥ

“dhyānam nirvisayam mana” iti yoga uktah tasya sādhanāny ācak-
sāna eva yathokto-'parāgasya nirodho-'pāyam āha.

dhyāna-dhāranā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhah 29

samādhi-dvāī dhyānam yogasya kāranam, dhyānasya ca kāraṇam dhāranā, tasyāç ca kāranam abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam, abhyāsasyā 'pi kāranam viṣaya-vāirāgyam, tasyā 'pi dosa-darçana-yama-niyamā-'dikam ita Patañjalo-'kta-prakriyayā tan-nirodha upaiāga-nirodho bhavati citta-vrtti-nirodhā-'khyā-yoga-dvāre 'ty arthah.

citta-niṣtha-dhyānā-'dinā purusasyo 'parāga-nirodhe pūrvā-'cārya-sid-
dham dvāram darçayati:

laya-vikṣepayor vyāvṛtṭye 'ty ācāryāh. 30.

dhyānā-'dinā cittasya nidrā-vrtteḥ pramānā-'di-vrtteç ca nivrttyā : purusasyā 'pi vrtty-uparāga-nirodho bhavati, bimba-nirodhe pratibimbasyā 'pi nirodhād iti pūrvā-'cāryā āhur ity arthah. yathā Patañjale “yogaç citta-vrtti-nirodhah,” “tadā drastuh svarūpe 'vasthānam,” “vrtti-sārūpyam itaratre” 'ti sūtra-trayenāi 'tad evā 'ha, tathā

“nityah sarvatra-go hy ātmā, buddhi-samnidhumattayā
yathā-yathā bhaved buddhir ātmā tadvad ihe 'syata”

ity-ādī-smṛtayo 'py etad āhur iti tad evam asamprajñāta-yogād eva sākṣātkāra-dvārā mokṣā-'ntarāya-dhvansa ita praghaṭṭakā-'rthah.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha.

na sthāna-niyamaç, citta-prasādāt. 31

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-niyama ity arthah. çāstre tv āutsargikā-'bhīprāyenāi 'vā 'ranya-giri-guhā-'di-sthānam yogasyo 'ddistam iti. ata eva Brahma-sūtram api: “yatrāi 'kāgratā, tatrā 'viçesād” iti

samāpto moksa-vicārah. idānīm purusā-'parināmitvāya jagat-kāranam :
upasaṁharati

prakrter ādyo- pādānatā nyesām kāryatva-ṣruteh 32

malad-ādinaṁ kāryatva-ṣṛavanat tesāṁ mūla-kāranataya prakrter
siddhyatī 'ty arthah.

«nanu puruṣa evo 'pādānam bhavatu.» tatrā 'ha:

nityatve 'pi nā 'tmano, योग्यत्वā-'bhāvāt 33.

guṇavattvam saṅgītvam co 'pādāna-yogyatā. tayoṛ abhāvāt puru-
ṣasya nityatve 'pi no 'pādānatvam ity arthah

«nanu “bahvīḥ prajāḥ puruṣāt sampriyasūtā” ity-ādi-ṣruteḥ puruṣasya
kāranatvā-'vagamād vivartā-'di-vādā ācṛayanīyā'» ity āṇāṅkyā 'ha:

0 ṣṛuṭi-virodhān na kutarkā-'pasadasyā 'tma-lābhah. 34

puruṣa-kāranatāyām ye-ye paksāḥ sambhāvitās, te sarve ṣṛuṭi-viruddhā
ity atas tad-abhyupagantiṇām kutāṅkikā-'dy-adhamānām ātma-svarūpa-
jñānam na bhavatī 'ty arthah etenā 'tmani sukha-duḥkhā-'di-guṇo-
'pādānatva-vādino 'pi kutāṅkikā eva, tesām apy ātma-yathārtha-jñānam
5 nā 'stī 'ty avagantavyam ātma-kāranatā-ṣṛutayaḥ ca śakti-śaktimad-
abhedeno 'pāsānā-'rthā eva; “ajām ekām” ity-ādi-ṣṛuṭibhiḥ pradhāna-
kāranatā-siddheḥ. yadi cā 'kāśasyā 'bhrā-'dy-adhiṣṭhāna-kāranatā-vad
ātmanah kāranatvam ucyate, tadā tan na nūkuṁmah; parināmasyāi 'va
pratīṣedhād iti.

«sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnām eva kāranatva-darṣanāt
katham prakrteḥ sarvo-'pādānatvam?» tatrā 'ha:

pāramparye 'pi pradhānā-'nuvṛttir, anu-vat 35.

sthāvarā-'diṣu paramparayā kāranatve 'pi tesu pradhānasyā 'nugamād
upādānatvam aksatam, yathā 'nīkūā-'di-dvārakatve 'pi sthāvarā-'diṣu
5 pāṛthivā-'dy-anūnām anugamād upādānatvam ity arthah.

vana-nyāyena prakrter vyāpakatve pīṇānam āha
sarvatra kārya-darṣanād vibhutvam 36.

avyavasthayā sarvatra vikāra-darṣanāt pradhānasya vibhutvam,
yathā 'nor ghatā-'di-vyāpītvam ity arthah etac ca prāg eva vyākhyā-
0 tam.

«nanu paricchinnatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti
vaktavyam?» tatrā 'hā

gati-yoge 'py ādya-kāranatā-hānir, anu-vat 37.

gati-svikāre 'pi paricchinnatayā mūla-kāranatvā-'bhāvah pāṛthivā-'dy-
anu-dīṣṭāntene 'ty arthah

athave tīham vyākhyeyam «nanu triguṇa- tṁukā pradhā asya nyo-

'nya-samyogā-'rtham ṣṛuṭi-smṛtisū kriyā ksobhā-'khyā ṣṛūyate; kriyāvat-tvāc ca tantv-ādi-drṣṭāntena mūla-kāranatvā-'bhāva » ity āṣaṅkya pari-harati gati-yoge 'py ādya-kāranatā-'hānir, anu-vat gatiḥ kriyā; tat-sattve 'pi mūla-kāranatāyā ahānir; yathā vāṇesika-mate pāṛthivā-'dy-anūnām ity arthah.

« nanu prthivy-ādīnām navānām eva dravyānām daiṣṇāt katham prthavītvā-'di-ṣūnyam pradhānā-'khyam dravyam ghateta? na ca <pradhānam dravyam eva mā 'stv> iti vācyam, samyoga-vibhāga-parināmā-'dibhir dravyatva-siddher » iti tatiā 'ha

prasiddhā-'dhikyam pradhānasya, na niyamaḥ 38

prasiddha-nava-dravyā-'dhikyam eva pradhānasya, ato navāi 'va dravyānāi 'ti na niyama ity arthah ātmā-'tiriktānām prthivy-ādīnām aṣṭānām eva kāryatva-ṣṛāvanam cā 'tra niyame bādhakam iti bhāvah

« kim sattvā-'dayo gunā eva prakṛtir, athavā guna-traya-rūpa-dravya-trayā-'dhāra-bhūtā prakṛtir? » iti samṛṣṭe 'vadhārayati.

sattvā-'dīnām a-tad-dharmatvam, tad-rūpatvāt 39.

sattvā-'di-gunānām prakṛti-dharmatvam nā 'sti, prakṛti-svai-rūpatvād ity arthah. yady api ṣṛuṭi-smṛtiṣū 'bhayam eva ṣṛūyate, tathā 'pi lāghavā-'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-'di-trayam kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāṣasya vāyu-vat samyoga-mātreṇa nitya eva dharmah syāt? ādye ekasyā eva prakṛter dravyā-'ntara-saṅgam vinā vicitra-guna-trayo-'tpatty-asambhavaḥ, drṣṭa-viruddha-kalpanā-'nāucityam ca antye nityebhya eva sattvā-'dibhyo 'nyo-'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā vāiyarthyaḥ iti sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'nṛtāḥ prakāṣā-'di-kāryo-'pahatatayā 'bhivyakty-ādīkam eva bodhayanti; yathā prthivīto dvīpo-'tpattim iti

« nanv evam aṣṭāvīṅcati-tattva-pratipāḍaka-ṣāstra-virodha » iti cen, na, tatra prakṛti-dharmānām sukhā-'dīnām vāṇesika-gunānām prthak-tattvā-'bhyupagamena tattvānām aṣṭāvīṅcati-samkhyo-'papatteḥ.

vastutas tv idam sūtram ittham vyākhyeyam sattvā-'dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-'bhāvah; tad-rūpatvāt prakṛter api sattvā-'di-rūpatvāt,

“sattvam rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti tathā ca vāṇesikānām prthivy-ādisv ivā 'smākam api kārya-kāraṇo-'bhaya-rūpatayā sattvā-'disu prakṛti-kāryatvā-'di-vākyānām avirodhaḥ tatra samya vasthām sattvam anuṣṭ tulyam v ya vastha

sya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam evam rajas tamasī api.

pradhāna-pravṛtته prayojanam upasamharati

anupabhoge 'pi pum-artham sṛṣṭiḥ pradhānasyo, 'stra-kuṅkuma-vahana-vat 40.

trītiyā-'dhyāya-sṭhe "pradhāna-sṛṣṭiḥ parāṭhe" 'ty-ādi-sūtre vyākhyātam idam

vicitra-sṛṣṭāu nimitta-kāraṇam āha.

karma-vāicitryāt sṛṣṭi-vāicitryam. 41

karma dharmā-'dharmāu sugamam anyat

«nanu bhavatu pradhānāt sṛṣṭiḥ; pralayas tu kasmāt? na hy ekas-māt kāraṇād viruddha-kārya-dvayam ghatate.» tatrā 'ha:

sāmya-vāisamyābhyām kārya-dvayam 42

sattvā-'di-guna-trayam pradhānam; tesām ca vāisamyam nyūnā-'tirikta-bhāvena samhananam; tad-abhāvah sāmyam tābhyām hetubhyām ekasmād eva sṛṣṭi-pralaya-rūpam viruddha-kārya-dvayam bhavati 'ty arthah. sthitis tu sṛṣṭi-madhye praviste 'ty āçayena tat-kāraṇatvam pradhānasya na prthag vicāritam

«nanu pradhānasya sṛṣṭi-svābhāvyaḥ jñāno-'ttaram api samsārah syāt » tatrā 'ha:

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat 43

vimuktatayā purusa-sāksātkārād dhetoḥ pradhānasya tat-purusā-'rtham punah sṛṣṭir na bhavati, kṛtā-'rthatvāt loka-vat; yathā lokā amātyā-'dayo rājño 'itham sampādyā kṛtā-'ithāḥ santo na punā rājā-'itham pravartante, tathā 'va pradhānam ity arthah. vimukta-mokṣā-'itham hi pradhāna-pravṛtṭir ity uktam sa ca jñānān nīṣpanna iti bhāvah

«nanu pradhānasya sṛṣṭy-uparamo nā 'sti. ajñānām samsāra-darçanāt. tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punaḥ-bandhah syāt.» tatrā 'ha nā 'nyo-'pasarpāṇe 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

kārya-kāraṇa-samghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpāṇe 'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānām svo-'pādhi-samyoga-viçeṣa-tat-kāraṇā-'vivekā-'dīnām abhāvād ity arthah idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ svo-'pādhi-parinama viçeṣasya janma-khyasya nutpadanam ita

« nanv iyaṃ vyavastha tādā ghaṭeta, yadi puruṣa-bahutvaṃ syāt tad eva tv ātmā-'dvāita-ṣṛuṭi-bādhitam » ity āṇḍikya 'ha:

puruṣa-bahutvaṃ vyavasthātaḥ. 45

“ye tad viduḥ, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyanti”
'ty-ādi-ṣṛuṭy-ukta-bandha-moksa-vyavasthāta eva puruṣa-bahutvaṃ siddh-
yati 'ty arthah

« nanū 'pādhi-bhedād bandha-moksa-vyavasthā syāt. » tatrā 'ha:
upādhiḥ cet, tat-siddhāu punar dvāitam. 46

upādhiḥ cet svikriyate, tathā upādhi-siddhyāi 'va punar advāita-
bhaṅga ity arthah. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī
'ti prathamā-'dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā itī na tāur advāita-bhaṅga » ity āṇḍi-
kāyām āha.

dvābhyām api pramāna-virodhah. 47

puruṣo 'vidye 'ti dvābhyām apy aṅgikṛtābhyām advāita-pramānasya
ṣṛuter virodhas tad-avastha eva 'ty arthah

aparam api dūṣana-dvayam āha.

**dvābhyām apy avirodhān na pūrvam uttarām ca sādha-kā-
'bhāvāt. 48**

dvābhyām apy aṅgikṛtābhyām pūrvam pūrva-pakṣo bhavatām na
ghatate; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgikāṇāt;
vikāśyā 'nityatayā vācā-'rambhana-mātratāyā asmābhir api 'statvāt
« nanu puruṣa-nānātva-svikārāt prakṛter nityatva-svikārāc cā 'sty evā
'smad-virodha » ity āṇḍikya dūṣanā-'ntaram āha: “uttaram ce” 'ty-ādīnā
advāita-vādinām uttarām siddhāntaḥ ca na ghatate, ātma-sādhaka-pramā-
nasyā-'bhāvāt tad-aṅgikāre ca tenāi 'vā 'dvāita-hamir ity arthah.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha:

prakāṣatas tat-siddhāu karma-karṭṛ-virodhah. 49

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-karṭṛ-virodha ity
arthah. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'disu dr̥ṣṭam;
svasya sāksāt svasmin sambandhaḥ ca viruddha itī asman-mate tu
buddhi-vṛtty-ākhyā-pramānā-'ṅgikārāt tad-dvārā pratibimba-rūpasya svasya
bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā prati-
bimba-rūpa-sva-sambandha itī bhāvah. ātmanah sva-prakāṣatva-ṣṛutis tv
an anyo-pādhika-prakāṣā-'di parā bodhyā

« nanu na sti karma-kartr virodhah sva-nistha-prakāṣa vara
 svasya sv bandha-sambhavat yathā vaiṣeṣik sva-nistha jñāna-
 dvāitā svasya svayam visaya » iti tatrā 'ha:

jada-vyāvrtto jadam prakāṣayati cid-rūpah. 50.

« Cetane prakāṣa-rūpa-dharmah sūryā-'disv iva nā 'sti. kim tu cid-rūpaḥ
 cit-svalūpa eva padārtho jadam prakāṣayati; yato jada-vyāvrtti-mātreṇa
 cid ity ucyate, na tu jada-vilaksana-dharmavattaye 'ty arthah. ata eva
 nirdharmatayā "sa esa ne 'ti ne 'ti" 'ty eva ṣrutyo 'padiṣyate, na tu vidhi-
 mukhataye ti. tathā ca smṛtir api:

« < idam tad > iti mīdeṣṭum gurunā 'pi na ṣakyata » iti

< jada-vyāvrttāv > iti pāṭhe 'pi hetāu saptamya 'yam evā 'tthah —
 asmiṇ ca sūtre « jadam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā
 'rthah. tathā satī hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam
 paresū 'panyāsā-'narham, svasyā 'pi tulya-nyāyatvād iti.

« nanv evam pramānā-'dy-anurodheṇa dvāita-siddhāv advāita-ṣruteh
 kā gatiḥ ? » tatrā 'ha.

na ṣruti-virodho, rāginām vāirāgyāya tat-siddheḥ. 51

advāita-ṣruti-virodhas tu nā 'sti; rāginām puruṣā-'tīkṛte vāirāgyāyāi
 'va ṣrutibhir advāita-sādhanaṭ, puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-
 tantra-phalā-'ntarā-'ṣṭavanāt tac ca vāirāgyam sad-advāitenāi 'vo 'papad-
 yate, sattvam ca kūṭasthatvam ity arthah. ata eva ṣrutiḥ api sad-advāitam
 eva Chāndogye pratipāditavati 'ti bhāvah

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-a-
 satyatā-grāhaka-pramānā-'bhāvenā 'pī 'ty āha

jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt.

52

mīdrā-'di-doṣa-duṣṭā-'ntahkaranā-'di-janyatvena svāpna-viṣaya-ṣaṅkha-
 pītīmā-'dinām asatyatvam loke distam tac ca mahad-ādi-prapañce nā
 'sti; tat-kāianasya prakrter Hanyagarbha-buddheḥ cā 'duṣṭatvāt,
 « yathā-pūrvam akalpayad » ity-ādi-ṣṭavanāt. « nanu "ne 'ha nānā 'sti
 kim-cane" 'ty-ādi-ṣrutya bādhitatvenā 'vidyā-'di-nāmā kaṣ-canā 'nādu
 dosah kalpanīyah » tatrā 'ha: « bādhakā-'bhāvād » iti. ayam bhāvah
 « ne 'ha nānā 'sti kim-cane » 'ty-ādi-ṣrutayo yāh parāih prapañca-bādhā-
 katayā 'bhūpreyante, tāh prakaranā-'nusārena vibhūgā-'di-pratīśedhikā eva,
 na tu prapañcā-'tyanta-tucchatā-parāh, svasyā 'pi bādhā-'pattyā svā-'rthā-
 'sādhakatva-prasaṅgāt na hi svapna-kālīna-ṣabdasya bādhe taj-jñāpito
 py arthah punar na sandhiyate tu tasmad atma-vighṛtakatayā ṣrutavo

na prapañcasyā tyanta-badha-para iti. tatra ne 'ha nana stī kum-cane
'ty-ādi-ṣruter <brahma-vibhaktam kum-apī nā 'stī> 'ty arthah;

“sarvam samāpnosi, tato 'sī sarva”

ity-ādi-smṛty-eka-vākyatvāt “vācā-'rambhanam vikāro nāma-dheyam,
mṛttike 'ty eva satyam” ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā-
viraḥo 'rthah; anyathā mṛttikā-drstāntā-'siddheh, na hi loke mṛttikā-
vikāraṇām atyanta-tucchatvam siddham, yena drstāntatā syād iti.

“na nirodho na co 'tpattir na baddho na ca sādhanah
na mumuksur na vāi mukta ity eṣā paramārthate”

'ty-ādi-ṣrutes tv ātmā-'tīrīktasya kūtastha-nityatā-rūpa-'tuparamārtha-sattā-
viraḥo 'rthah, kim cā 'tmano nirodhā-'dy-abhāvo 'rthah; anyathā 'tādrṣa-
jñānasya moksa-phalakatva-pratipādana-virodhāt. na hi <mokso mithye>
'tu pratipādyā moksa-sya phalatvam apramattah pratipādayatī ti. yā cā
'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ, Brahma-
mīmāṃsā-bhāṣye cāi 'tā anyāḥ ca ṣrutayo 'smābhīr vyākhyātā iti dik.

na kevalam vartamāna-daṣṭyām eva prapañcaḥ sann, api tu sadāi 've
'ty āha

prakārā-'ntarā-'sambhavāt sad-utpattih 53

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūksma-rūpena sad evo
'tpadyate bhīvyaktam bhavatī 'ty arthah.

kartrtva-bhoktrtvayor vāiyadhikaranye 'pi vyavasthām upapādayati
sūtrābhyām

ahamkārah kartā, na puruṣaḥ. 54

abhimāna-vṛttikam antahkārānam ahamkārah. sa eva kṛtimān; abhi-
māno-'ttaram eva prāyaḥ pravṛtti-daiḥanāt, na tu puruṣo, 'parināmitvād
ity arthah. pūrvam ca <dharma-'dikam buddheh> iti yad uktam, tad
ekasyāi 'vā 'ntahkārānasya vṛtti-mātra-bhedā-ḥayena.

cid-avasānā bhuktis, tat-karmā-'rjitatvāt 55

ahamkārasya kartrtve 'pi bhogaḥ cīty eva paryavasanno bhavati,
ahamkārasya samhatatvena parārthatvāt. «nanv evam anya-nistha-kar-
manā 'nyasya bhoge puruṣa-viṣesa-miyamo na syāt.» tatrā 'ha. “tat-
karmā-'rjitatvād” iti, ahamkārenā 'saṃjñtam tasyāḥ cito yat karma, taj-
janyatvād bhogasye 'ty arthah. yo hankāro yam puruṣam ādāyā 'cetane
<'ham, mame> 'ti vṛttim karoti, tasyā 'hamkārasya karma tasyā 'tmāna
ucyate, tenāi 'va ca karmanā tatrā 'tmāni bhogo 'rjyate iti nā 'tuprasaṅga
ty āḥayah

Brahma-loka-nta-gatibhir na st n skrtir ti purvo-'kte karana-
darçayati

candrā-'di-loke 'py āvṛttir, nimitta-sadbhāvāt 56.

nimittam aviveka-karmā-'dikam. sugamam anyat.

« nanu tat-tal-loka-vāsi-jano-'padeçād anāvṛttih syāt ? » tatrā 'ha.

lokasya no 'padeçāt siddhiḥ, pūrva-vat 57.

yathā pūrvasya manusya-lokasyo padeça-mātiān na siddhir jñāna
nispattir, evam tat-tal-loka-stha-lokasyo 'padeça-mātrāt tad-gatānām jñāna
nispattir na niyamena bhavati 'ty arthah.

« nanv evam Brahma-lokād anāvṛtti-çruteḥ kā gatih ? » tatrā 'ha :

pārampariyena tat-siddhāu vimukti-çrutih. 58

Brahma-lokā-'di-gatānām çravana-mananā-'di-paramparayā prāyaçç
jñāna-siddhāu satyām vimukti-çravanam, na tu sākṣād-gati-mātrēne 'ty
arthah. tal-loke jñānasya prāyikatvād anya-lokād viçesa iti

paripūrnatve 'py ātmano gati-çrutim upapādayati

gati-çruteç ca vyāpakatve 'py upādhi-yogād bhoga-deça-kāla-
lābho, vyoma-vat 59.

vyāpakatve 'py ātmano gati-çravanā-'nurodhena bhoga-deçasya kāla-
vaçāl lābbhah sidhyati, vyoma-vad upādhi-yogene 'ty arthah. yathā hy
ākāçasya pūrnatve 'pi deça-viçesa-gatir ghaṭā-'dy-upādhi-yogād vyavahri-
yate, tathāi 've 'ti tathā ca çrutih.

“ghata-samvrtam ākāçam niyamāne ghate yathā,
ghaṭo niyeta, nā 'kāçam, tadvaj jīvo nabho-'pama ” iti.

“bhoktur adhiṣṭhānād bhogā-'yatana-nirmānam ” iti yad uktam, tat
prapañcayati.

anadhiṣṭhasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60

bhoktr-anadhiṣṭhasya çukrā-'deh pūti-bhāva-prasaṅgān na pūrvo-'kta-
bhogā-'yatana-siddhir ity arthah.

« nanv adhiṣṭhānam vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā-'yatana-
nirmānam bhavatu » tatrā 'ha

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāj, jalā-'di-vad
aṅkure. 61.

çukrā-'dāu sākṣād asambaddhasyā 'drṣṭasya çarīrā-'di-nirmāne bhoktr-
dvaratva-sambhavad, bja-sambad jala-dīnam aṅkuro-tpattau

karsaka di-dvaratva vad ity arthah atah sva-śraya-samyoga-sambandhenā 'vā 'drsta-sambandhah çukrā-'disu vaktavyah. tathā ca siddham adrṣṭavad-ātma-samyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakarana-nirmāna-hetutvam ita bhāvah.

vaiṣeṣikā-'di-nayenā 'drṣṭa-dvārakam ātma-kāranatvam abhyupetya tatsambandha-ghaṭakatayā tmano 'dhiṣṭhārttvam sthāpitam sva-siddhāntē tv adrṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī ty āha.

nirgunatvāt tad-asambhavād, ahamkāra-dharmā hy ete 62.

bhoktur nirgunatvenā 'drṣṭā-'sambhavāc ca nū 'drsta-dvārakatvam; hi yasmād ete 'drṣṭā-'dayo 'hamkārasyā 'ntahkarana-sāmānyasyāi 'va dharmā ity arthah. tathā cā 'sman-mate dvāra-nāirapeksyena samyoga-mātrina sāksād eva bhoktur adhiṣṭhānam siddhyatī 'ti bhāvah.

« nanu cet puruso vyāpakas, taihi

“bālā-'gra-ṣaṭa-bhāgasya ṣaṭadhā kalpitasya ca
bhāgo jīvah sa vijñeyah, sa cā 'nantyāya kalpata”

iti ṣṛuṭi-pratipāditam jīva-paricchinna-tvam anupapannam. tathe 'ṣvara-pratishedhāt purusānām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi ṣāstrīyo 'nupapanna » iti tad idam āçāṅkā-dvayam apahartum āha:

viçistasya jīvatvam anvaya-vyatirekāt. 63.

“jīva bala-prāna-dhāranayor” iti vyutpattyā jīvatvam prānitvam; tac cā 'hamkāra-viçīṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya kutah? anvaya-vyatirekāt; ahamkāravatām eva sāmartyā-'tiçaya-prāna-dhāranayor darçanāt, tac-chūnyānām ca citta-vrtti-nirodhasyāi 'va darçanāt; pravrtti-hetu-rāgo-'tpādakasyā 'hamkārasyā 'bhāvād ity arthah. athavā 'ntahkarana-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam iti evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntahkarano-'pādhukam jīvasya paricchinna-tvam paramā-'tmā-'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvah — anena sūtreṇa viçīṣṭa-sya bhoktrtvam vā tvam-aham-pratyaya-gocaratvam vā no 'ktam; sāksāt-kāra-rūpasya bhogasyā 'hamkāra-dharmatvā-'bhāvāt, tvam-aham-dharmipuraskārena vivekā-'nupapatteç ca kim tu

“yadā tv abheda-vijñānam jīvātm -paramātmanoh
bhavet, tadā, muni-çresthāh, pāça-cchedo bhaviṣyati
ātmanam dvividham prāhuh parā-'para-vibhedatah;
paras tu nirgunah prokto py ahamkāra-yuto para

ity adi vakya-çato- kto jivatma-paramatma vibhaga eva pradarç tah tatr
jivatayam ahamkara upalaksanam eve ti.

idānīm mahad-ahamkārayor eva tad-itarām jagat kāryam, ne 'çva-
rasye 'ti Brahmanā-di-tīyasyāi 'va vyāvahārike-çvaratva-lābhāya pratipāda-
yisyati. tatīā 'dāv ahamkāra-kālyam āha:

**ahamkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pra-
mānā-'bhāvāt 64**

ahamkāra-rūpo yah kartā, tad-adhīnāi 'va kārya-siddhiḥ srsti-samhāra-
nispatir bhavati; tādṛça-balasyā 'hamkāra-kāyatvāt, anaham-kṛtesu tat-
sāmarthyā-'darçanāt na tu vāçesikā-'dy-uktā-'nahamkṛta-parama-'çvarā-
'dhīnā; anahamkṛta-saṣṭrtve nitye-'çvare ca pramānā-'bhāvād ity arthah
"aham bahu syām, prajāyeye" 'ti hy ahamkāra-pūrvikāi 'va sistih çrū-
yate tatīā 'ham-çabdasyā 'nukarana-mātratve pramānā-'bhāva iti. anena
sūtrenā 'hamkāro-'pādhikam Brahma-Rudrayoh srsti-samhāra-kartrtvam
çruti-smṛti-siddham api pratipāditam

«nanu bhavaty ahamkāro 'nyesām kartā; ahamkārasya tu kaḥ
kartā?» tatīā 'ha:

adrṣto-'dbhūti-vat samānatvam. 65

yathā sargā-'diṣu prakṛti-ksobhaka-karmā-'bhivyaktih kāla-viçesa-
mātrād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-pṛ-
saṅgāt, tathāi 'vā 'hamkārah kāla-mātra-nimittād eva jāyate, na tu tasyā
'pi kartr-antarām asti 'ti samānatvam āvayor ity arthah na ca seçvara-
mate «kāryā-'bhivyaktiḥ apī 'çvarenāi 'va kriyate» iti vaktum çakyate,
içvarasya vāisamyā-nāighrnyā-'patteh. karma-sāpekṣatayāi 'va hī 'çvara-
sya vāisamyā-'dikam seçvarāih parihartavyam tac cet karma 'çvara
evā 'dhitisthet, tarhi vāisamyā-'dikam āpadyetāi 've 'ti bhāvah.

mahato 'nyat. 66.

ahamkāra-kāryāt srsty-āder yad anyat pālanā-'ntayāmitvā-'dikam,
tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhīmāna-kāranā-
'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān nuatiçaya-jñāna-balāi-
'çvaryāe ce 'ty arthah anena ca sūtreṇa mahat-tattvo-'pādhikam
Viṣṇoh pālakatvam upapāditam mahat-tattvo-'pādhikatvāt tu Viṣṇur
mahān parama-'çvaro brahme 'ti ca gīyate. tad uktam:

«yad āhur Vāsudevā-'khyam cittam, tan mahad-ātmakam» iti

atra çāstre kāraṇa-brahma tu puruṣa-sāmānyam nīrguṇam eve 'syate
içvara-nabhyupagamāt tatra ca kṛti-çabdah sva-çakti prakṛty upa-

dhiko vā nimitta-kāranatā-paro vā; puruṣārthasya prakṛti-pravartakatvād
iti mantavyam

«svāmy-artham prakṛteḥ pravṛttau svata eva bhavati 'ti sthale-sthale
proktam. tatra sva-svāmi-bhāvo bhogyā-bhoktr-bhāvah, sa ca prakṛti-
pravṛtteḥ prāñ nā 'sti» 'ty āçāṅkām parihaṛati.

**karma-nimittah prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-
'ākura-vat 67**

yesām sāmukhyāi-kadeçinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo
bhogyā-bhoktr-bhāvah karma-nimittakas, tan-mate 'pi sa pravāha-rūpenā
'nādu eva, bijā-'ākura-vat, prāmāṇikatvād ity arthah, ākasmikatve muk-
tasyā 'pi punar-bhogā-patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvam samānam ity āha.
aviveka-nimitto vā Pañçaçikah 68

aviveka-nimitto vā sva-svāmi-bhāva iti Pañçaçikha āha, tan-mate 'py
anādir ity arthah. etad eva sva-matam, prāg uktatvāt avivekaç ca
pralaye 'pi karma-vad evā 'sti vāsanā-rūpene 'ti. viveka-prāgabhāvo 'vi-
veka iti mate tu bijā-'ākura-vad anāditvam na ghatate, akhanda-prāg-
abhāvasyāi 'vā 'khila-bhoga-hetutvād iti

liṅga-çarīra-nimittaka iti Sanandanācāryah 69

Sanandanācāryas tu liṅga-çarīra-nimittakah prakṛti-puruṣayor bhogyā-
bhoktr-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogād iti. tan-mate 'py
anādir sa ity arthah yady api pralaye liṅga-çarīram nā 'sti. tathā 'pi tat-
kāranam aviveka-karmā-dikam pūrva-sargīya-liṅga-çarīra-janyam asti,
tad-dvārāi bijā-'ākura-tulyatvam svasvāmibhāva-liṅgaçarīrayor ity āçayah

çāstra-vākyā-rtham upasamharati.

**yad vā tad vā, tad-ucchittih puruṣārthas—tad-ucchittih puru-
sārthah 70**

karma-nimitto vā 'vivekā-di-nimitto vā bhavatu prakṛti-puruṣayor
bhogyā-bhoktr-bhāvah, sarvathā 'py anāditayā dur-ucchedasya tasyo 'che-
dah parama-puruṣārtha ity arthah tad etad ādāu pratijñātam. "trividha-
dukkhā-tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duh-
kha-sādhārana-bhoga-nivṛttau puruṣārtha ucyate, tatra tu dukkha-mātra-
nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda-
bhede 'py arthā-'bhedāt sukham hi tāvad dukkha-pakse niksiptam iti
sukha-bhogo 'pi dukkha-bhoga eva; dukkha-bhogo 'pi pratibimba-rūpena
puruṣe di hka-sambandha eva svato n'tya nirdukkhatve a ca prathama-

sutre pi pratib mba rupenai va duli kha-nivṛttir v vaksite ty eka e
upakramo-pasamhara-sutrayor iti bahula-ūṣasya dviravṛt h
samāpty-artha.

çāstra-mukhyā-'rtha-vistāras tantiā-'khye 'nukta-pūranāih
sasthā-'dhyāye kṛtāh paçcād vākya-'rthaç co 'pasamhṛtāh

tad idam sāmkhya-çāstram Kapila-mūrtyā bhagavān Viṣṇu
loka-hitāya prakāṣitavān yat tatia vedānti-bhuvah kaçcid āha:
khyā-pranetā Kapilo na Viṣṇuḥ, kim tv Agny-avatārāh Kapilā-'nta

“Agniḥ sa Kapilo nāma sāmkhya-çāstra-pravartaka”

iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loke 'smiṁ mumuksūnām dur-āçayāt
prasamkhyānāya tattvānām sammatāyā 'tma-daiçana”

ity-ādī-smṛtisū Viṣṇu-avatārasya Devahūti-putrasyaī 'va sāmkhya
trtvā-'vagamāt, Kapila-dvaya-kalpanā-gāuravāc ca tatia cā 'gr
'gny-ākhyā-çakty-āveçād eva prayuktāh; yathā

“kālo 'smiṁ loka-ksaya-kṛt pravṛddha”

iti çrī-Kṛṣṇa-vākya kālā-çakty-āveçād eva kālā-çabdāh, anyathā
rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇu-avatāra-Kṛṣṇād bhedā-'patteḥ

sāmkhya-kulyām samāpūrya Vedānta-mathitū-'nṛtūih

Kapila-rsīr jñāna-yañña iṣṇīn āpāyayat purā

tad-vacah-çraddhayā tasmin gurāu ca sthira-bhāvatah
tat-prasāda-lavene 'dam tac-chāstram vivitam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāmkhya-pravacanasya bhāṣye
'dhyāyah sasthah

iti sāmkhya-pravacana-bhāṣyam
samāptam

APPENDIX I

VARIANTS OF DR FITZEDWARD HALL'S EDITION OF THE SAMKHYA PRAVACANA-BHASYA

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr Hall's reading in the corresponding passage of his edition. The abbreviation H signifies Dr Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr Hall himself in his *Çuddha-patram*, nor does it include mere differences of orthography and punctuation.

116 (<i>that is page 1, line 16</i>)	1421,22 sva-sva-bhukta-vrtti-	2815,16 tat puruse vān-mātram
'smāt	vāsanā-vad (<i>instead of</i>	sarvam, sphatika-
29 apī (<i>instead of eva</i>)	svatvaṁ ca -vat-	19 H omits sa
210 'tmā-'kartṛiva-vittvas-	ivam)	2917,18 pramānāny upany-
yāi 'va	36 vaktavyatvād (<i>instead of</i>	asyante
11 manyamānah (<i>instead of</i>	uktatvād)	304,5 'samhatā-'vasthe 'ti
sa samānah)	37 nityayoh (<i>instead of vi-</i>	11 sāmānye 'ti
32,33 atrā 'pi vyāvahārika-	bhvoh)	25 tad-asamgraha-nyūnatā
pāramārthika-bhāvo	1512 H adds anyat after	316 jñānam atho 'py artha
bhavati	vastu	11 āditya-mandale
34 vah (<i>instead of te</i>)	14 sāmvr̥ttikam, samvr̥ttig.	24 tanmātrā (<i>instead of</i>
45 dāitya	26 -yogāṅgānusthānā-	tanmātrās).
510 prakarsenā 'syām	187 bandhā-'patter	3615 'ty-ādi-ksetrajñā- — pa
612,13 bhāvah (<i>instead of vi-</i>	22,23 samskriyate	rusasya is missing
bhāgah)	197 H adds iti ṣesah after	3713 gāunyo 'tpatti-
714 sattve 'nutapyamānetad-	ksanikatvam.	23 sarga-pralaya-dharmi
ākārā-'nurodhāt puruso	2012 H adds vijñāna-mātram	nam.
817sattva-sambhavād (<i>instead</i>	after bandho 'pi	3917 vandhyatvam (<i>instead of</i>
of sattā-'sambhavād)	2126 sāmvr̥ttikam	āndhyatvam)
35 vā vasantam	2215 viyad-gāmi mano	20 cittasya vrttayas
934 'dāv apī vivekam eve	2331 H omits adr̥stena	4123 karma-cito
1019 'padeṣa-ṣruter	2418 vivekā-'khyā- (<i>instead</i>	24 punya-cito
34 svābhāvīkāyāpāyo	of 'vivekā 'khyā-)	37 tathā 'pi sā
112 abhāvo (<i>instead of apāyo</i>)	2524 -samyogasyāi (<i>instead of</i>	429 duhkṣā-'nivr̥ttir
128 H adds hi after na	-saṅgasyāi)	34 jñānasyā 'ksayatvān na.
13 kālā-yoga	268 heya-hetuh pratipāditaḥ	432 sāksāj jñāno-'pāya
15 H omits ca	32 viveka nācakatvam (<i>in-</i>	13 H omits tat pramānam
34 uttaratra vaksyamānam	stead of 'viveka-nācaka-	17 tadā tū 'kte-'ndriya-
37 ced bandhane	tvam)	22 purusa-nistha-bodhah
137 apī tu sa eva bandhah	37 evam ca satī	prame
13 H omits āḡu	277 ce 'ttham (<i>instead of cet</i>)	4413 H. omits ca
34 ātmanī	35 H omits 'py	477 jñeyatā-'bhidhānāya
149 kartṛiva-mātram duh-	289 H omits ca.	19 mahattva-rūpena
khītvā	10 tathā ca	22 tathā cā 'yam jagaj-janah

4812 ca sām (instead of to-sām)

24-pratibimbasyāi 'vā 'ntah-karano-

26 agni-yoga-viçesa

4988 H omits vrtti-rūpam

5330 atha (before sarvam)

34 pratiyogi-rūpatve

5411 atyantā-'bhāvā-'ṅgikā-rāt

13,14 H. omits nā 'yam ghato

5511 grutih

12 ātmāi 've (instead of tama eve)

13 ity-ādyā

31 sthitā

5734 ata (instead of etad)

5929 H omits tu

30 H omits pratyekam

34 no 'papadyate

6012 ce 'ti (instead of ve 'ti)

26 tu (instead of tad)

6417 çansadhvam (instead of sambaddham).

665 bhedo

6 H omits tasya

31 niyamena sva-gocara-vrtti-

6781 ghatā-'kāçā-vyavasthā

685 H omits tatra.

6912 jīvo na mriyata

701 H omits vā

17,18 çabdā-gocare

23 'khandatā-pe'a-kalpanā-yām

7115 evam muktānām

32 -pāramāthika-sattvenā 'nyan ne 'ti

7224,25 sām vrttika-

25 'vidyakatāyāç

32 H omits apy

7520 H omits tasmād vā

7618 pravartate (instead of pravartata iti)

36 tu (instead of nu) H

omits 'thā 'kāmayamāno

771 H omits niskāma āpta-kāma ātma-kāmo

26 utpādye

7814 H omits devānam.

31-34 yatha karanam svā-kārah prakrti-prabhā-vād iti (instead of yathā ca -abhāvād iti)

7920 tatrā

25 api gantavyam

807 iti gantavyam

828 H omits upasthasya hy upasthā-'ntaram.

9 yasye 'ndriyasya, and ucyate

15 H omits tu

22 H omits tu

33 H omits ca

8411 sa (instead of sama)

15 H omits asmin

27 nirāsyatvāt

8629 cintā vrttir as two separate words

8825 pūrva-sargiṇya karanār evo

8919 H omits iti

33 caturtha-sūtra-

901 prayujyate (instead of sa yujyate)

9131 vāsana-bhūta-sūksmam

9213 sāvayavasyo

18 'nukrāmāti, prānam anukrāmāntam

18,19 H omits sarve prānā anukrāmānta

19 evā 'vakraāmāti

9325 mādakatā çaktih

9427 'nusthānam grutisv aṅgā-, and abhy (instead of apy)

9734 vighāte

9830 'bhūhitā (instead of 'bhimatā)

991 tustir between kālā-'khyā and ogha

10013 buddhir

10127 H omits sā

1027 karmāne 'ti, and niskitam

14 sūtra dvayam idam vyā khyāya (instead of athavā vyākhyeyam

17 tadā (instead of ta-

thā)

10223 vibhūr açnute (instead of vijugupsate)

25 vikriyate (instead of avikriyah)

10315 athāi 'ko

31 parārthatah (instead of parārtham svatah)

10418 H omits kāvālyam

20,21 «nanv eka-purusa muktāv eva vṛveka

'kāra-vrttiyā viraktā prakrtih katham anya-pu-

rusā-'rtham punah srstau pravartatām? na ca pra-

krter aṅga-bhedān nai 'sa dosa iti vācyam,

mukta-puruso-'pakara-nār api prthivy-ādibhūr

anyasya bhogya-srsti darçanād iti » tatrā 'ha

(instead of eka-purusān darçayati)

22 na virajyate prabuddha-rajju tattvasyāi 'vo

24-27 ekasmin puruse vivi kta bodhād viraktam api

pradhānam nā 'nyasmin puruse srsty-uparāgāya

viraktam bhavati, kim tu tam prati srjaty eva,

yathā prabuddha-rajju-tattvasyāi 'vo 'rago

bhayā-'dikam na jana yati, mūdham prati tu

janayaty eve 'ty arthah (instead of yathā

parān mukhatā).

33 H omits kim tu

1052 H omits ca

4 H omits 'pi

14 rūpa

20 H omits prakrteh

24 muktā

1062 H omits āñjasyena

3 H omits paçu-vat

9 H omits 'py

11 tatra kāih sādhanār bandhah (instead of buddher . bandhah)

16 H omits sva

29

1074 avyakta-dya-

10 _____ (instead of

amtyam ca)

16 ato 'ntarā (instead of
antarā-'ntarā)

086 grutaḥ ca

10 loko

20 H omits yathā

32 'vidyā-samskāra-ḷeḡasya
sattā

1094 H omits vedānti-bruvo

9 kṛta kṛtyatā

26 paṛipūrṇa-cinmātrenā

1101 jagat (instead of bha-
vet)2 bhavet (instead of ja-
gat)

13 'ntarenā 'ha

23 ca (after viraktasya)

111 nṛlvaṃvī-vat

16 H. omits iti

26 āḡā vāi vaḡya-virase as
three separate words

125 cā 'rthe sukhām

11 H omits iti

13 aṇḡato (instead of ukto)

26 jñānam

28 hīyata

34 H omits cec

35 yogino (instead of jñāna-
sādhanaṇām)

136,9 are missing in H.

10 iti Mokṡadharmā-'di-
bhyah iti Vasisthā-'di-
smṛtibhyāḡ ca (instead of
'ty-ādy- -vākye-
bhyah)

12 dhārana

13-15 are missing in H

31,32 bhrāntatva-gruter (in-
stead of vivekā-'bhāva
gruter).141 tac-chabdeno 'kto-'cya-
mānayoḡ3 H omits kṛta kṛtyatām
pradarḡayan

15 tad vāi

165 saṅḡe (instead of
paḡcād)

7 tathā 'rdha-samkhyam

9 H omits ity

1162 23 H omits tad uktam

ksama" iti

31 puruṡārthatā-siddhyā

11722 īḡvarā-'dhusthātrve

11812-14 H omits iccho-
'tpatty ce'echā-'dir
iti17 ḡaktitvena (instead of
dharmaṡtvena)

26 cec cetanāi-'ḡvāryam.

33 iti tatṛā 'ha

11931 'dhukāra-hetu-

1203 H adds apy before ana-
vasthā

8 āvidyākī.

1212 H omits jñāna-nāḡyā.

15 H omits lāukika

23,24 hūḡam (instead of
arthā-'patti-rūpam pra-
mānam)24,25 nisedha-vidhy-āder evā
'dharma-hūḡatvād ity
arthah

12315 dhūṡasyā 'pī

1252-5 H omits siddha-vi-
veka- tad-vāiyar
thyam

12613-15 H omits na cā

pravṛtteḡ

22,23 tasyābādhā-'dir as one
word

24 H omits ata

32 niḡvasitam

12724 pratisedho-'papattir

26 cā 'nirvacanīyam, tādrḡa-
syā 'pī bhānam

28-36 H omits yā tu

proktam iti

1283-17 anyad vastv anyā-rū-
pena bhāṡata ity apī na
yuktam. sva-vaco-vyā-
ḡhātāt anyatrā 'nya-
rūpasya nr-ḡṛḡa-tulya-
tvam anyathā-ḡabdeno
'cyate 'tha ca tasya bhā-
nam ucyata iti sva-vaca
eva vyāḡhatam, asato bhā-
nā-'sambhavasayā 'nya-
thā-khyāti-vāḡibhur apī
vacanād ity arthah pu-
ro-varṡay asatīve 'nya-

tra tat-sattāya bhana-

prayoḡakatvam iti bha-

vah na ca «sarvatṛā

'sato bhāne sāmagṛī na

sambhavatī samnikarsā

'dy-abhāvād ity atah

kvacit-sattā mātramape-

ksyata» iti vācyam, ana-

di-vāṡanā-dhārāyā eva

bhrama-hetutva-sambha-

vād iti

12823,24 patā-'disu (instead of
ḡukty-ādāu sphatika
'disu vā)

1291-3 are missing in H

13-15 H omits eko ḡhata

'sambhavāc ca

20-22 H omits yatha-
katham-cid sāmyād
iti

33 utpattih pratīter

1301 yady anāḡatā-'vasthā

5 H omits ḡabdesv iva

ḡhatā-'disv apī.

13,14 H omits āupādhika

'ktatvāt

25 ḡasya-buddhi-vāḡadyāya

1314 ekātma-vāḡnām

5 nā 'tmā 'vidyā.

11-15 H omits avidyāyā

mano dharmatvād

iti

16-23 yadi cā 'vidyā dravya-

rūpā puruṡā-'ḡṛitā ḡa-

gane vāyuvad isyate,

tadā 'tmā-'dvāita-hānib

tathā prakṛtir eva se 'ti

siddha-sāḡhanam ca tā

drḡam cā 'vibhāḡenā (in-

stead of Brahma-mīmān

sāyām avibhāḡenā)

24 H adds brahma after

'dvitīyam

27 jñānamayo 'py artha

37 H adds satyam after

tatra

13212-14 H omits nisedha
gruter prasaṅḡād

17-19 H omits ḡunaḡ

bhāvah

26 " " " 'papattih

1333 sakriyāṭva-saddher na 13 (instead of buddhy-adikam) 19 bhogino 20 bhoginah 24 ca vibhāga-mātrenā 30-35 H. omits ānandā-'bhi- vyaktiḥ eve 'ti dik 13432 is missing in H 1357,8 pūrvam cāi 'tad vyā- khyātam (instead of pūrvam -uktyam) 11 muktih (instead of -iḥ ca) 15 H omits tathā -tvād 13616,17 vyaṅgya-gandhā-'der (instead of vyakta- vyakta-gandhā-'der). 1377 H omits 'py asthuratve 30-32 H omits sādṛśyasya -padam iti 1381-3 ghatā-'di vyaktinām sādṛśyam astu (instead of ghata vyaktinām sāmānyena) 1398-13 H omits kim ca -abbhāvād iti 20 H omits kevalam 23 dvitīyā-'dhyāye 24 atrā 'para paksam (in- stead of tesv atra para paksam) 1402,3 citrā-'di-vad gamanā- 'bhāvasya (instead of citrā-'di-val 'nupa- patteh) 13 H omits svā-'grāya 14116 jīva-bala- 32 sambhavanti (instead of bhavanti), and pārthivo- 'pastambhena (instead of pārthive - 'ndhano - 'pa- stambhena) 14213 H adds atrā 'pi before garīre, and omits tu 1432 H omits tu 28 dhīr atantī saha vyaktyā cā atantīm pradarśayet 38 H omits vāsana. 14413 rāgā-'di - dosa - vaçād ava	1452,33 ubhaya-dehaç ca (in- stead of sthavaṇa dīnam co, 'bhaya-deho) 1463 dvesam paçcāttāpā-'nu tāpayoh 4 H omits 'tra. 4,5 H omits etat-traye na kimcid api 6 H omits tesām -deha- tvād 16 H adds ata before āha 14723 tesām (instead of tāsām). 25 adarṣanena samçayā-'dy- āpatter (instead of adar- ṣanā-'patter) 1487 H omits çruty-ādi-pra- mānair 14920 samyogam (instead of saṅgam) 15014 'nādi-bhāvasyo 'cchedā- 'nupapatter 32,33 prathama-pādo-'ktam 15119 javo- (instead of japo-) 20 javā 26 H omits ata 15217,18 H omits kīrya- prayuktaḥ 32 and 33 javā three times 1532-4 H. omits tathā guna iti 5 sa (instead of esa) 28 H omits sāksātkāra- dvārā 36 vicārayati 1544 H omits nanu 15512 H omits ātmā-'tirikṭā- nām prthivy-ādīnām 13 tarka (instead of niyame bādhakam) 18,19 H. omits lāghavā-'di- 15528-1562 is missing in H 1563 avadhārayati, niṣprayo- jana-pravṛtṭy-abhyupa- game moksā 'nupapatter iti (instead of upasamhar- ati) 15712 āvidyakā 26 H adds iti jñam nārāt-	mya-vadibhur before it arthah. 1586 H. omits cid ruṣaḥ 15933 H adds tathā ca before yo 16010 anāvṛttir iti çruteh 14 H omits tal loke jñāna- sya. 25 H adds sūtrābhyām after prapañcayati 1613 -rūpenā (instead of rū- pasya) 5 'drstasya (instead of 'drsta- abhyupetya) 6 H omits tat 16 kalpyate 19 tām unām āçāṅkām pari- hartum āha 21 jīva-bala- as one word 25-27 H omits athavā vyākhyeyāu 36 prokta abamkāra-yuto 1623-5 mahad-ahamkārayoh kārya-bhedam pratipi- pādayisur ādāv (instead of mahad- 'dāv) 22-26 H omits na ca . 'ti bhāvah 28 pālanā-'dikam 29 H omits eva , -rāgā- (in- stead of -kāranā-). 30,31 H reads -prayoja- nakatvād ity arthah, omitting the intervening words 1633-5 aviveka-nimittakah prakṛti-purusayor bho- gya-bhoktr-bhāva iti prāg uktam tatṛā 'vi- veka eva kim-nimit- taka? ity ākāṅkṣāyam aviveka-dhārā-kalpāne 'navasthā-'pattirity āçāṅ- kāyāḥ prāmāṇikatvena parihārah sarva-vādi-sā dhārāna ity āha 16332 H omits tu 16411 janma-loke as one word. 12 'tma-darṣanam 19 kulyāḥ.
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INDEX OF WORDS IN VIJÑĀNABHIKSU'S COMMENTARY.

The characteristic words of the Commentary only are here included, and not also those of the Sūtras themselves. The latter words are registered in the index to my edition of the *Aniruddhavarṇa*. Quotations are omitted. Negative compounds with *a-* or *an-*, if they do not appear under these initials should be sought under the simple form. Some common words are occasionally used in one or another technical sense. Such a sense is indicated by the giving of the proper English definition, often with the word "*only*," the occurrences of the word in the ordinary senses being neglected [See, for example *dīṣa*]. Or, if several such noteworthy senses are exemplified in this text, they are marked by a full-faced 1, 2, and so on [See, for example, *dharma*, *upādāna*.] The numbers refer to page and line of the present edition.

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APPENDIX III

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,
FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,
AND WITH INDICATION OF THEIR SOURCES

Synopsis of the Sources, with indication of the Abbreviations employed.

Āit = Āitareya Upanisad
 Am = Amarakoṣa
 Bhag = Bhagavadgītā
 BhāgP = Bhāgavata Purāna
 BrB = Brahmabindu Upanisad
 Brh = Brhadāranyaka Upanisad
 [Brhan-] Nāradiya Purāna?
 BrS = Brahma Sūtra
 Brahma Upanisad.
 Çaṣvatakoṣa.
 Chand = Chāndogya Upanisad
 Çiçupālavadhā
 Cūlikā Upanisad
 Çvet = Çvetāçvataa Upanisad
 Dhātupātha
 Garbha Upanisad
 Garuda Purāna
 GaudMK = Gaudapāda's Māndūkya-Kā-
 rikā
 Īç = Īçā Upanisad
 Kath = Kāṭha Upanisad
 Ken = Kena Upanisad.
 Kumārasambhava
 KP = Kūma Purāna
 LP = Lūga Purāna
 M = Manu
 Māitr = Māitri Upanisad
 MārKP = Mārkaṇḍeya Purāna
 Mbh = Mahābhārata

Matsya Purāna
 Mund. = Mundaka Upanisad
 NrsT = Nṛsinha-tāpani Upanisad.
 NS = Nyāya Sūtra
 Padma Purāna
 Pāṇini's Grammar
 Parāçara's Upapuliāna (to
 VP)
 Pr = Praçna Upanisad
 R = Rāmāyana
 RV = Rgveda
 SK = Sāmkhya Kārikā
 SS = Sāmkhya Sūtra
 Sāmkhya Tattva Kāumudī
 Sarva Darçana Samgraha.
 Sūrya Purāna
 Tāitt = Taittiriya Upanisad
 TāittĀr = Taittirīya Āranyaka
 VāP = Vāyu Purāna
 Vedānta Sāra.
 VP = Viṣṇu Purāna
 Yājñavalkya's Dharmaçāstra.
 YBh = Vyāsa's Yoga Bhāṣya
 YS = Yoga Sūtra
 YV = Yoga Vāsistha

Further

SPrBh = Sāmkhya Pravacana Bhāṣya

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

ion thus, "320,31 — KP? means that the quotation at 320,21 is supposed (in the authority of Viṣṇanabhikṣu) to be taken from the Kūrma Purāṇa, but that has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

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29 = Chānd 7 25 2	27,28 = KP 2 2 12	11,12 = BhagP 3. 24. 36.
1311,2 = Ken 1 5	33,34 = SS 3 74	16 = Bhag 11 32
23,24 = Chānd 6 2 1		

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN

The explanations prefixed to Appendix III apply, *mutatis mutandis*, to this Appendix also

Rigveda	3 9 28 = 13137,38	= 621a
8 48 3 = 92	4 2 4 = 1072	= 702
10 190 3 = 15830	4 3 7 = 211,12	= 13123,24
	= 2318,19	*6 2 1 = 11
Taittiriya Aranyaka	*4 3 16 = 212,13	6 2 2 = 1915
10 10 3 = 925	= 123,4	6 2 3 = 334
= 4221	= 11822,23	= 3330b
= 9425	*4 3 22 = 210,11	= 4725
	= 12721,22	= 11913
Bṛhad-Aranyaka Upaniṣad.	4 3 23, 26 = 8229,30	*6 2 3 = 8023
*1 4 2 = 3330a	4 3 23-30 = 13125,26	= 16212
1 4 7 = 5511,12	4 4 2 = 9218,19	6 3 1 = 1421,2
= 5715	*4 4 5 = 12110	6 5 4 = 8023,24
= 11911	4 4 6 = 7636	= 9225,26
1 4 8 = 13218	= 771	= 14134
1 4 10 = 7039b	= 1027	6 7 6 = 6111,12
= 11415-18	= 1089	6 8 7 = 7039a
1 5 3 = 7331,32	*4 4 14 = 6717	= 718
= 8134	4 4 14 = 1574	6 11 1 = 14512,13
2 3. 6 = 4028	4 4 19 = 12721b	6 11 3 = 6912
= 6523,24	= 15830,31	7 1 3 = 75
= 7535,36	= 15833	7 24 1 = 407,8
= 1071,2	= 1591	7. 25. 2 = 7636
= 12025a	4 4 22 = 1072	= 13017
= 1223,4	4 5 3 = 84,5	= 13029
= 12721a	4 5 6 = 119	8 1 6 = 4123,24
2 4. 5 = 119	= 434	*8 12 1 = 84-16
= 3537,38	4 5 11 = 12632,33	8. 15 1 = 921
= 434	4 5 15 = 1072	*8 15 1 = 1514,5
2 4 10 = 7810	5 5 1 = 5513	
= 12632,33		
2 4 12 = 8030, 811	Chāndogya Upaniṣad	Iṣā Upaniṣad
= 12066	3 14 1 = 9515	11 = 2621,22
= 12034	5 4 1 = 1151,2	= 9420
3 2 13 = 8029,30	6 1 4 = 4019	Kena Upaniṣad.
*3 2. 13 = 12110	= 1227,8	1 5 = 1311,2
3 8 8 = 3731	= 1594,5	
= 12025b	6 2 1 = 1914a.	Kaṭha Upaniṣad.
*3 9 28 1072	5512	2. 12 96a.

*2 12 75 6.

= 5215.

= 13331

3. 4 = 1414

3 15 = 1225, 6

4 12 = 10222, 23

4 15 = 7020, 30

5 10 = 7121

6 17 = 235, 6

= 1406

Pṛaṇa Upaniṣad

4 8 = 3037, 38

6 4 = 7714, 15

Mundaka Upaniṣad

1. 1 9 = 10211, 12

2 1 3 = 816

= 8323, 24

*2 1 3 = 7712, 13

2 1 5 = 1548

2 2 11 = 13018

3 1 3 = 7031

Tāittirīya Upaniṣad

2 1 = 7520, 21

= 775, 6

2 5 = 9214

2 6 = 8023

*2 7 = 7112, 13

Āitareya Upaniṣad

1 1 1 = 701

Śvetāśvatara Upaniṣad

1 10 = 1043, 4

3 8 = 926

= 9424

3 10 = 6717

= 1574

3 13 = 235, 6

4 5 = 6715, 16

= 7525

= 10413

= 11910

= 15416

4 9 = 3734

4. 10 = 3733

= 13315, 16

5 8 2319

5 9 16115, 16

6 11 = 245

= 6520

= 11916

= 1223

6 13 = 518

6 15 = 926

= 9424

6 19 = 13322

6 23 = 11410, 11

Garbha Upaniṣad

3 = 3036, 37

Cūlkā Upaniṣad

3 = 1714

Nṛsiṃha tāpani Upaniṣad

2 1 5 = 1089

2 1 7, 8 = 2020

2 9 9 = 1330, 31

2 17 = 7536

= 13013

Brahma Upaniṣad

2 = 12721, 22.

Brahmaṇḍa Upaniṣad

10 = 226, 7

= 2811, 12

= 1227

= 1598, 9.

11 = 708, 9

12 = 6927, 28

13 = 16022, 23

*13 = 2317, 18

Māitṛi Upaniṣad

*5. 2 = 1914b

= 5512, 13

= 621b.

7 9 = 2621, 22

Gāndapāda's Māndūkya-

Kārikā

2 32 = 226, 7

= 2811, 12

= 1227

1598 9

3 0 682, 4.

3 26 = 1588

Brahma Sūtra

1 1 1 = 324

1 1 21 = 6921

2 1. 1 = 331

2 1 11 = 359

2 1 22 = 6921, 22

*2 2 1 = 336

2 2 28 = 12713, 14

2 2 29 = 4027

*2 2 30 = 4027, 28

2 3 15 = 7718, 19.

2 3 43 = 437

= 6922

2 4 9 = 8318, 19

2 4 12 = 3335

3 1 1 = 8826, 27.

3 2 10 = 6620

3 2 22 = 4039, 30

3 2 32 = 7037

3 4 16 = 2637

3 4 33 = 2623.

*4 1 3 = 439

4 1 11 = 15333, 34.

4 2 16 = 163

= 7126

[Yoga] Vāsistha

[See note to my translation of the
ŚPrBh 1 96, page 115]

"Vāsisthe" ? = 344-9

"Vāsisthe" ? = 5530-31

"Vāsisthe" ? = 6515-18

"Vāsisthe" ? = 859-6

"Vāsistha-" ? = 9131, 32

Yoga Vāsistha.

16 3, 4 = 4721-24.

[According to Dr Hall]

Vedānta Sāra

158 = 6530, 31

Sāṃkhya Kārikā

2 = 98

= 4214.

3 = 311, 2

6 = 2927, 28

7 5230, 31.

10 57_{32,33}
59_{5,6}
11 = 58_{31,32}
= 63₁₆
13 = 60_{20,21}
17 = 64_{5,6}
20 = 147,8.
= 748,9
21 = 2425 26
25 = 79_{33,34}
28 = 83_{36,37}
29 = 83_{14,15}
31 = 85_{26,27}
39 = 91_{16,17}
40 = 895
= 89_{12,13}
= 91₂₆
41 = 91_{21,22}
45 = 101₂₂
46 = 94₁₀
48 = 98_{11,12}
49 = 97_{25,26}
50 = 98_{20,30}
51 = 99_{20,21}
52 = 100_{11,12}
53 = 100_{20,21}
61 = 105_{27,28}
62 = 106_{0 7}
64 = 107_{14,15}

[The order of the stanzas as used by Vyāsanubhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

Sāṃkhya Tattva Kāumudī

Introd to SK 2 = 828,29

*On SK 27 = 842,3

Sāṃkhya Sūtra

1 1 = 163_{30,31}.
1 2 = 41₁₉
1 6 = 41₁₅
1 7 = 247
1 12 = 121₃
1 16 = 41₂₅
1. 19 = 77,8
= 28_{0,10}
1 24 = 38₅
1 55 = 14₂₅
1 56 29 0

1 58 24_{8,29}
1 59 29₁₂
1 66 = 62₂₇
= 63₁
1 78 = 40₃₂
1 89 = 46₄
1 92 = 117₁₅
1 99 = 69₁₉
1 104 = 49₁₄
= 63₃₁
1 105 = 49_{32,33}
1 110 = 57₂₅
1 143 = 49₃₄
1 154 = 31_{12,13}
= 71₃₅
2 1 = 103₁
= 143₆
2 10 = 78₁
2 12 = 30₂₇
2 21 = 79₃₆
2 34 = 143₁₆
2 35 = 71_{7,18}
2 37 = 103₁₂
3 10 = 100_{14 15}
3 16 = 94₃
3 20 = 93₂₂
3 23 = 100₇
3 24 = 25_{10 1}
= 97_{9,10}
3 37 = 25_{10 1}
3 38 = 98₂₅
3 56 = 102_{14,15}
3 57 = 102_{19,20}
*3 58 = 156₆
3 65 = 106₈
3 74 = 149_{13,14}
5 1 = 54_{3,35}
5 26 = 127₇
= 127_{16,17}
= 128₁₆
5 107 = 452_{2,23}
5 114 = 63_{22,23}
= 143_{6,7}
= 160₃₁
5 116 = 66_{21,22}
5 121 = 145₁₄
6 25 = 153₀
6 28 = 43₃₄
6 39 = 39_{29,30}
= 58_{0,17}
6 48 157₂₄

6 52 158₃₂
6 55 159_{3 39}
6 63 = 68_{3,4}
6 69 = 90_{11,12}
6 70 = 62,3

Yoga Sūtra

1 2-4 = 84_{17,38}
= 153_{22,24}
1 4 = 71₅
= 43₃₅
= 143₂₂
1 6 = 84₂₅
1 26 = 337₃₈
1 34 = 96_{12 13}
2 12, 13 = 25_{40,47}
2 13 = 25_{20,30}
2 15 = 82_{1,25}
= 149_{1 4}
2 16 = 62₁
2 17 = 14₁₀
2 22 = 33_{12 13}
= 75_{18,19}
= 104_{10,11}
2 23, 24 = 142_{7,28}
2 24 = 25₁₁
= 25_{20 21}
2 26 = 26₁₆
= 107_{10,20}
2 28 = 26_{17,18}
2 29 = 96_{20,30}
3 9 = 108_{21,27}
3 37 = 100_{5,6}
4 2 = 61_{12,13}
4 3 = 102_{1 2}
4 17 (or 18) = 39_{20,21}
4 23 = 35₂₂

Vyāsa's Yoga Bhāṣya

1 7 43₃₈
1 52 = 71₅
2 17 = 71_{4,15}
*2 20 = 49₆₋₉
3 49 = 7₃
*4. 18 = 39_{21,22}
4 22 = 49₆₋₉

Nyāya Sūtra.

1. 1. 2 = 26_{5 6}
1 1 11 90 4

2 1 87 127⁵ 6

3 1 25 2530 3

= 10834

12 12681a 3625

*12 13755b 901

*12 13756a - 902

6 7 22 216,1

7 698,4

[See translation of SPrBh, p 166,
note]

Sarva Dargana Samgraha

*Page 16 end (ed Bibl Ind)

= 1516,17

*14 761 = 113b,7

Manu

1 16 = 9027,28

1 17 = 13934,35

1 27 = 13535,36.

6 76-78 = 1077-12

6 78 = 11033,34

*12 8 = 8823,24

12 9 = 14518,19

12 105 = 457,5

12 106 = 3511,12

Yājñavalkya's Dharma-
śāstra

*3 141 = 11622 23

Viṣṇu Purāna

*1 2 19 = 1294,5

1 2 20b, 21a = 323,4

*1 2 20b, 21a = 6026,27

*1 2 23 = 13519-22

1 2 33 = 3613,14

1 2 38 = 3224,25

1 2 43b, 44b = 3124,25

1 4 51 = 3611,12

1 5 5b = 378

1 14 35 = 5111,12

1 17 83 = 45 6

2 7 25b, 26a = 599,10

2 7 32 = 571,2

*2 8 96 = 929

*2 13 22b = 11116

*2 13 30a = 11115

2 13 39 = 1138,9

2 13 95 = 2110,11

2 13 96 = 218,9

*2 13 98, 99 = 14731-34

3 18 17 = 2114

3 18 103 = 11312-15

*4 2 45b = 1153,34

4 2 45c = 11527,28

4 2 46 = 1166-9

*6 5 55 = 1493,6

6 5 62 15022,23

Kūrma Purāna

[Īgvaia Gītā See note to my transla-
tion of SPrBh, p 12]

2 2 10 = 6416,17

2, 2 12 = 105,6

= 14927,28

2 2 16, cf 3629

2 2 20, 21 = 261-4

*2 2 28 = 8512 13

2 11 6 = 228,9

4 66 = 4729,30

12 28 = 7532,33

? = 320,21

? = 3711

Garuda Purāna

? = 974-6

? = 1101-6

Padma Purāna

? = 412-32

? = 167,8,11

Bhāgavata Purāna

1 8 52 = 4210 11

*3 5 29-31 = 7926-30

3 7 11 = 1533,4

3 24 36 = 16411,12.

3 26 21 = 16234

11 9 2 = 11030,31

? = 3032-35

Matsya Purāna

? = 797.

? = 1074,5

Mārkaṇḍeya Purāna

*10. 31 = 919,20

37 38b = 3435

*41. 18, 19 = 11220-23

*45 38 = 809

Lūga Purāna

? = 2021

? = 3333,34

? = 3629

? = 6922,30

Mahā Bhārata

*3 14197 = 1649

*3 16763 = 1407

(Bhagavad Gītā)

[Cited as a separate work]

2 20 = 2734

2 24 = 2320

2 39 = 520

3 27 = 214,15

3 29 = 23,4

*10 21 = 7038

11 32 = 16416

11 40 = 11420

= 1593

13 21 = 1412

= 2436,37

= 2523

13 33 = 4440,41

16 8 = 234

(Moksadharma)

*12 6520 = 11133,34

*12 6647 = 11133,34

*12 6649 = 11210,11

12 7663b = 315

*12 7664a = 316

*12 7751a = 2534

*12 7758 = 7915

*12 7762b = 2532

*12 7763 = 2533

*12 7852 = 3711

12 7879 = 7421,22

12 11198a = 34

12 11307b = 2323

12 11308a = 2324

*12 11409b = 514

*12 11410a = 515

12 11419 = 3723,24

12 11676a = 33

12 12463 = 1077,8

*12 12484 1079 0

Vayu

4 25 787

Sūrya Purāṇa

? = 1324,25

? = 1711,12

Nāradiya ?

[See translation of SPrBh p. 242 note,
and p. 248, note.]

? = 10524,25.

? = 10810,11

Paraçara & Upapurāṇa

Or Supplements to Para Purāṇa]

? = 39-12

Rāmāyana

3 9 32 = 1114

Kumārasambhava

1. 53 = 14824,25

Çiçupālavadhā

2. 59 = 5118

Paṇini.

5 2 91 734

Dhātupāṭha

*15 54 = 14116

= 16121

Amarakoṣa

1 1 1 9 = 1510

1 1 4 11 = 837

1 1 4 13 = 7223

Cāçvata

320 = 146;

QUOTATIONS NOT YET TRACED TO THEIR SOURCES

? = 122,23 Cf 3514

? = 211

? = 722,23 Cf 4336

? = 1317,18

? = 2214,15

? = 2530

? = 2625,26

? = 2718,19

? = 2726

? = 2822,23

? = 308,9 Cf 15534

? = 316

? = 3514 Cf 122

? = 3717,18

? = 3736-38

? = 3831,22

? = 4336,37. Cf 722,23

? = 4616,17

? = 6418,19

? = 6432,33

? = 6610,11

? = 7032,33

? = 7034,35

? = 7124

? = 7211

? = 735,6

? = 737,8

? = 7732

[See note to translation of 7732.]

? = 788,9

? = 819

? = 8226,27

? = 9031,72

? = 915,6

? = 9727,28.

[Cf Appendix III.]

? = 10224,25

? = 1087,8

? = 11022

? = 11124,25

? = 11126,27

? = 11217,18

? = 11232,33

? = 12119,11

? = 12124

? = 1263

? = 12729,30

? = 12813

? = 12830,34.

? = 1291,2

? = 13127-29

? = 1329

? = 13210

? = 13220a

? = 13220b.

? = 13422

? = 14115

? = 14922-25

? = 15325,26

? = 15534 Cf 308.

? = 15810

? = 16133-36

